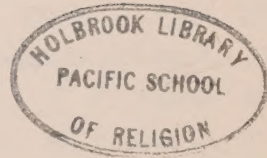


Vol. XII.

THE JAPAN CHRISTIAN QUARTERLY

1937



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WINTER NUMBER, 1937

No. 1

CONTENTS

Editorial Notes	1
Redeeming Love	<i>Toyohiko Kagawa</i> 7
Kanzo Uchimura in Retrospect	<i>K. Miyabe, S. Kakihara</i> 13
A Missionary Looks at Japanese Christian Schools	<i>Willis Lamott</i> 29
The First Temperance Village in Japan ...	<i>Kazutaka Noritoki</i> 43
Koreans in Japan	<i>L. L. Young</i> 50
Case Studies in Newspaper Evangelism	<i>M. S. Murao</i> 57
Problems Faced by the National Christian Council.	<i>William Axling</i> 65
News from Christian Japan	<i>Compiled by J. H. Covell</i> 72
Book Reviews	<i>Edited by L. S. Albright</i> 86
Books on Kagawa—Ablaze for God—Alien Land Tenure In Japan— Two Books on Wesley—One Hundred Bible Stories—Short Notices	
Personals	<i>Compiled by Margaret Archibald</i> 101

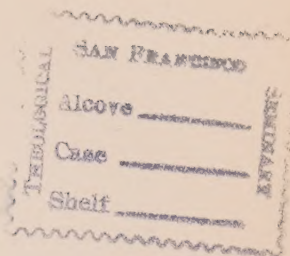
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Kagawa the Evangelist in Action
 (Above) At the Tokyo Municipal Auditorium
 (Below) At a meeting for children

THE JAPAN CHRISTIAN QUARTERLY

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January, 1937

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Editorial Notes

ADVENTURE IN FELLOWSHIP

Christian missionaries in Japan have initiated a new venture of fellowship. The Fellowship of Christian Missionaries in Japan is new from the standpoint of time. Although in its initiation it has been promoted as a continuation of the Federation of Christian Missions actually it is not that at all. It is so different in its most basic elements that it can scarcely be designated even as a child of the former organization.

It is new in its content. The Federation, now deceased, was a representative body. Its membership and attendance were based on responsibility to appointing organizations and personal duty in view of appointment. In contrast to this the new association is purely voluntary. Its members, when its personnel shall have been determined, will represent no organization. If they represent anything they will represent that great, invisible, united body of Christ to which belong all true followers of Him whose prayer was "that they might all be one."

It is new in its scope. If the above statement is taken seriously the new Fellowship can not rest content with less than one hundred percent of the Christian missionaries residing in Japan within its scope of membership. The hope expressed by one missionary, in a communication to the Executive Committee, that a membership of five hundred might be realized prior to the assem-

bling of the first conference next summer was (no doubt unintentionally) far below the ideal toward which the Fellowship must strive. It should be the hope of the Fellowship that even the adherents of the Roman Catholic branch of Christ's body engaged in Christian work in Japan would feel sufficiently close to the central figure of this group to desire enrollment in its membership. At least it should be a great disappointment, when the conference convenes, if even one Protestant missionary, resident in Japan and cognizant of the opportunity, should be discovered to have held himself aloof from membership in the Fellowship.

It is new in the nature of its material resources. In its beginning the Fellowship has assumed certain financial obligations. It will have annual expenses which must be provided for. The annual membership fee of one yen should eventually suffice for this need. It is not lack of faith in the attainment of the above indicated scope but only common sense which has prompted the Executive Committee to ask for voluntary contributions from the various mission organizations to assist in placing the Fellowship on a sound financial basis in its beginning. It should be clearly grasped and remembered that any amount contributed by any mission is purely voluntary and bears no relation whatever to the number of individuals who, from among the personnel of the contributing mission, enter into the Fellowship or attend its conference. Furthermore it should be kept in mind that any financial assistance which any mission may feel constrained to give to any individuals who attend the conference of the Fellowship is a purely personal matter between such mission and individuals. Missions should, therefore, distinguish between their voluntary gifts to the treasury of the Fellowship and their likewise voluntary assistance which they propose to give to any individuals, of their own or other missions, who attend the annual conference.

We have referred to this new fellowship set-up as a VENTURE. It stakes its future on the hope and the firm belief in its practicability. What if the ideal is beyond human reach! What if a considerable proportion of the missionary members should conclude

that they are too busy to be concerned with just "another organization!" What if some mission groups should feel that the ideal Christian fellowship is already attained within their own organizations and that, therefore, there is no need of a wider fellowship! These and other possibilities add an element of venture to the whole plan. Rather than debate these points we prefer to appeal to that deep sense of yearning which is in every Christian heart, that aspiration to surmount every wall of separation and seclusion and be so close to Christ that fellowship with him and with each other becomes essential.

It is the privilege of every Christian missionary in Japan to contribute one share toward the eradication of the element of venture from the new undertaking. There is no place in the Fellowship for any who are indifferent to the deep need which has brought us all to Japan. There is no place in it for the individualist who cares not to share his experiences with others or to benefit from the experiences of others engaged in the same tasks. But there is in it a very real place for all who feel the need of association with others who are united by bonds of loyalty to one Master who has assigned to each a small portion of a great undertaking. The new set-up offers an appropriate medium for the realization of "The fellowship of Christian minds" which is "like to that above."

The appeal to join is being purposely delayed, but it is coming!

(Edward M. Clark)

MISSIONARY JOURNEYS OF KAGAWA

Toyohiko Kagawa is back in Japan after a highly eventful world tour. Things happen where Kagawa is. The newspapers of every country have found him unfailingly good "copy." When some one referred to an outstanding event as the climax of his American itinerary, Kagawa characteristically remarked, "Every day is a climax." This is more than accidental; it is part and parcel of his philosophy of existence and the world is learning to expect things to happen wherever Kagawa touches life.

It may be too early yet to judge of permanency but a very deep imprint of Dr. Kagawa's personality and philosophy of values seems to have been made upon the United States where most of the ten months of travel was given to weaving a network of inspiration, information and friendship up and down, back and forth across the great stretches of the North American continent. Certainly the cooperative movement there has been greatly stimulated by his visit, and particularly as regards the participation of the Christian Church and of Christians as such in this form of economic reformation. The essence of Kagawa's message of interrelated economic and religious redemption is contained in the volume "Brotherhood Economics" published by Harper & Brothers following the series of addresses he delivered on the Rauschenbusch Lectureship Foundation at the Colgate-Rochester Divinity School. This book will hereafter be considered a text-book of the Christian cooperative movement throughout the world for it contains for the first time in one volume Kagawa's theory of Christian economics and a study of cooperatives in operation both within national boundaries and as conceived by him to be the solution of the world's international difficulties.¹

But Kagawa went abroad not only to teach but to learn, and his progress from ocean to ocean and from land to land was, as usual, a pilgrimage of research. At the fourth annual retreat of the Kagawa Fellowship held at a lovely place on the Tama river just outside of Tokyo, November 11th and 12th, Dr. Kagawa gave a travelogue of his observations in the United States, Canada, Sweden, Poland, Germany, France, Switzerland, Austria, Hungary, Jugo-Slavia, Italy and Greece, comparing and contrasting in a most interesting and enlightening manner the interplay of political and economic factors involved in the cooperative movement in these lands. Kagawa's message to the more than seventy friends, largely missionaries, in attendance at the retreat may best be summarized in the three points of his address on Evangelism.

¹ See Book Review section for a summary of recent Western interpretations of Kagawa.—*Editor*.

Evangelism for the world of today, and particularly for Japan, must be (1) spiritually motivated, (2) educationally undergirded, and (3) industrially demonstrated. No one or two of these may be regarded as adequate, though to be sure, each has its technical aspects, as Kagawa himself demonstrated in his Bible study hour, in his period on the cooperatives and in his unique ideas on education. But as life is unitary, so our religious philosophy for good living must be a unified whole, and Kagawa represents a permeation of all life with Christ-centered unity.

The impression this writer always receives from Kagawa is that of versatility. Even by newspaper standards this may be the secret of his astounding influence in this country and abroad. Not that he knows a great deal about everything; though the labyrinths of his knowledge are vast, yet they have limits. Those who heard him at the recent Bach Christmas program at the Hibiya Auditorium were amused to note that Kagawa talked more about Albert Schweitzer than about Bach, and that he had much more to say with respect to Schweitzer's genius for translating Christian motives into action than concerning the interpretation of Sebastian Bach's musical compositions for which Schweitzer is perhaps best known in the secular world. Yet herein lies Kagawa's claim to never-failing popular appeal; versatility mixed with common sense. His interpretation of I Peter 5:10 and II Peter 1:5-7, which he treated as complementary in a well-balanced gospel for daily living, was a challenge to Christians to be "common-sensed" in accordance with the Petrine injunction. And perhaps the world has no greater need than just that in days which resemble in so many respects the transitionary age in which Christianity came to birth.

(T. T. Brumbaugh)

CHRISTIAN LITERATURE

As we all know, translated books have hitherto formed a large proportion of the Christian and secular literary output in this country. There is still a demand for them, but it is interesting to

note two points. One is that imperfect translations are no longer tolerated; standards have become more exacting. The other is the increasing production of excellent original Japanese books and the preference shown, very naturally, for them, rather than translated work. This may be connected in some measure with the recent strongly nationalistic trend in public feeling, but it is also due to increasing creative power; writers are showing more initiative than formerly. For instance, *Pauro Shingaku* by Prof. Shōgo Yamaya, is considered to be one of the most outstanding contributions to Christian literature during 1936; it is an original study of the subject. Again the great success of such a publication as *Takakura Zenshu* (a complete series of the writings of the late pastor of that name) is significant. Dr. T. Kagawa's *Rural Reconstruction and Spiritual Reconstruction* has also had a very large sale during 1936.

There is growing interest in the study of Hebrew, Latin and Greek texts, language study textbooks and literature in those tongues being often asked for. Until lately, pastors read their German theology in translations, but more and more are now going straight to German sources, though, of course, those who have sufficient knowledge of the language for this are comparatively few.

We note the influence of various new books which help to popularize Christian ideas. They are not all by Christians, nor do the writers always handle their material quite as we should wish, but they show the interest which is felt outside the churches in the Person of our Lord and in our ideals. For instance, Kanzo Katō, the novelist, has brought out *Seisho* (*The Bible*), a story of the Life of our Lord, which he calls a new interpretation of it. Tolstoi's writings have come into vogue again and some new translations of them have appeared. Dr. T. Kagawa's *Shukyo Tokuhon* appeals to general readers, not only to Christians. The call for Christian literature in popular style is greater than ever; and, sad to say, it is not being adequately met.

(Amy C. Bosanquet)

The Discovery of Redeeming Love

TOYOHICO KAGAWA

A Sermon Preached in the Matsuzawa Church,

November 22, 1936.

The secret of Christianity is its power to rescue unworthy persons, even sinners. Christianity says, we must pour out love even to those whom we think are beyond the power of Salvation.

Confucius teaches mercy. Buddha teaches compassion. They both resemble Jesus' love but are really quite different. I want to talk this morning of how Jesus' love differs from mercy and compassion.

On January 19, 1931, I went to visit Confucius' grave at Santo Sho in China. From boyhood I had been taught of Confucius and had revered and admired him. There are four rivers at the foot of Mt. Tai in Santo Sho and they are called the Shisui. Here was established the ancient country of Ro. The city of Kyokufu which was the capital still remains. Six ri from the station of Kyokufu is the grave of Confucius. The roads are very bad and every time it rains they become worse, but the Chinese do not mind and just let this condition continue so that sometimes the level of the roads sinks about 15 feet lower than it originally was. After a rain some places resemble a lake. China seems to be a country that doesn't care to mend roads, and the road over which we walked to the grave of Confucius was no exception. In the midst of a thickly wooded forest of about 100 acres there is a cone-shaped mound. This is the grave of Confucius. After seeing it I went back to Kyokufu and visited the halls of the old castle there. Inside of it there are over one hundred stone tablets, upon which is written the biography of Confucius. This quite fascinated me and I eagerly be-

gan reading, but suddenly my idea of Confucius underwent a change. I felt my esteem and admiration beginning to wane. But I also felt the sorrow of disillusionment when I found that the Confucius of whom I had studied since I was five years old and whom I had considered a Saint was nothing but an ordinary man. When I read the teachings of Confucius, after knowing Christ, I could plainly see that Confucius was naught but an ordinary politician. I was completely disillusioned. Compared to the great love of Christ it was evident that Confucius' mercy was only for his native country. When he came face to face with another country he no longer exhibited mercy. Confucius was highly trusted by the country of Ro. At the age of 42 he became the minister of Forestry, later minister of Justice, and still later when he was 60, he became the Premier. But he taught that you may kill your enemy if by so doing you protect your country. This teaching is very different from that of Jesus who said, "Love your enemies." But the greatest disappointment came when I read "Shunjyu" which is a collection of stories about Confucius. He may have been a good politician, but as a leader of mankind he had many imperfections.

Confucius is often compared with Socrates. But I think he does not rank as high. We esteem Socrates as a great Saint, but he too said that it is all right to kill your enemies. I grieve very much for the actions of these great Saints. Without question they were great men but in the last analysis they lacked the most essential qualities of greatness. It is here that we can say that Jesus alone is perfect, and that is because he always spoke and acted in the Spirit of the Universal God.

In spite of this, I do not discredit the books that tell us of these great Saints. I do not think the Rongo is without value. It is a fact that Japanese men and women lack culture and I wish that more of them would read "Rongo." Buddha was a wonderful man. As you know, he was brought up in India near the Ganges River. At 29 years of age he left his Princess wife, all the routine of an ordinary life, and became a priest. For six years he wan-

dered about and thought of life as disillusionment. His teachings are that the world is completely abstract. This means that there is nothing but God and in truth this is a wonderful spirit. If we could embrace this spirit, think how comfortable we might be! How we weep and mourn for the loss of our loved ones! But if we had Buddha's feeling of illusion and nothingness, we have no need of sorrow.

I think that we Orientals would do well to cultivate that feeling. I like Buddha; he falls far short of God but as a man he is really great. However, it is disappointing that he talks only of the abstract world and does not touch on the subject of God. Buddha himself left us no written word but there is a book called "Agan" which is a sort of diary written by his disciples. It is very interesting and I wish that many people would read it, read it as a novel. In this book it is evident that Buddha was a wonderful priest. He would respond to any invitation to preach. Confucius was a politician, but Buddha loved freedom. When he was eighty years old and conscious of the imminence of death he was invited to the home of a blacksmith for breakfast and with his disciples accepted. To honor his great guest the blacksmith prepared a special repast which included pork. The unusual food made the priest ill and on his way home he was seized with pain and fainted on the bank of the Ganges River. His thirst was great and to relieve it he drank off the dirty water of the Ganges. His disciples, seeing him, tried to prevent him, but he would not be stopped. He died after four days of intense suffering, but before death he called his disciples to him and said, "I do not hate the smith. He invited me with the best intentions and kindness. Please bear no hatred in your hearts toward him after I am dead." I like his great spirit. It proves that he had been truly cultivating himself. If on top of our heritage of Oriental culture we have the love of Christ we will have everything—mercy, compassion and love. For this reason, I maintain that we should be proud of our Japanese background.

The best book of Buddha's teachings is "Kegonkyo." In this

Buddha gives strict instructions concerning alms. He taught that those who cannot give alms are unworthy people. I always have this book on my desk for I often read it with profit, but there is one thing in which I am greatly disappointed. He writes at length about alms but at the end he comes to the conclusion that though you have the heart to offer and give you must not forget to complete your own self. I regret this teaching very much. This proves that he did not know how to trust in God and means that his teachings are but for one's own self. Nevertheless this book that has contributed much to the Orient should be permanently treasured.

Now comes the problem "How should we act toward sinners?" If, like Buddha, we say the world is only illusion, we can give up and all will be well but it is impossible for everyone to have this conviction. Most of us agonize in trouble and disappointment. Then comes the necessity of prayer and man begins to desire some greater power than his own. We must think of the source of this desire.

There are two sects of Zenshu, the Sodoshu and the Rinsaishu. The head temple of the Sodoshu is the Eihei Temple at Echizen. And the head Temple of Rinsaishu, which was formerly in Noto but which has now been moved to Tsurumi is called the Soji Temple. I have visited both these temples and observed the training of the Zen priests. At the Eihei Temple they all rose at 3:30 in the morning and at 5:00 the signal of a drum summoned them to the chapel. As I was sitting with them and looking around my gaze met the word "prayer" suitably framed and hanging on the wall. Immediately a question arose in my mind. "Why do they have such a thing when the spirit of Zen should be illusion? Illusion means negation. And the spirit of Zen is that only the negation of negation is reality." I wondered why they used the word 'prayer' which implies supplication for some other power, when they are being trained to think only of the abstract. I subsequently asked the priest who replied, "It is quite different from the spirit of Zen, but some persons requested it so I just put it there."

Thus I learned that there is a decided lack in the spirit of Zen and a yearning for something more. It is here that Jesus was honest. He did not go round about like Zen but put into life the direct approach to the spirit of God. Both Confucius and Buddha fail to have the great heart of God—rather they seem to have the spirit of calculating man. Jesus says, "Be ye perfect even as your Father in Heaven is perfect." Even if we are born with frailties don't make excuses. Say, "By the strength of God I will be perfect. I can improve. This can be done by the consciousness of the power of Jesus' redeeming love." This redeeming love is hard for Japanese to understand. In a word, it is *migawari* (substitution). If you analyze this you will find it progresses through the seven phases of life which are the seven elements in the theory of value. First, life—as a matter of fact it is substitution. Second, power or strength—it is the blood. Third, change—it has the power of restoration. Fourth, growth—it gives courage even to those who are as timid as seasquirts. Fifth, selection—it brings the erring one back to the right road. Sixth, Law and order—it is dialectics. Seven, purpose—it gives to all a purpose in life.

Redeeming love is thus shared in all phases of life and put altogether forms the consciousness of God. That is, through God's consciousness we can erase all sins and errors from our lives. Jesus, when he took the form of man taught us of God's unparalleled effort for us, an effort that valued not life itself. This is redeeming love. With our ordinary human power we cannot fully comprehend this, but we must just believe that it is within the power of the Eternal God.

When Jesus was crucified he said, "God is. Do not be disconsolate. My blood is the blood shed for the remission of your sins." Some people say that there is power only in the blood of the Cross, but that is not true. There is more than just blood. The whole life of Jesus shows the love of God. It is redeeming love. It is no mistake to think that God is saying through Jesus, "Do not be discouraged and cast down, look at my work." Is there anywhere for human kind more comforting news? I intend

to follow this great Jesus asking him to forgive my sins and making myself as naught, pray for complete entrance into a life of faith.

I want you to read and study the verses 14 and 15 of the fifth Chapter of II Corinthians, "For the love of Christ constraineth us; because we thus judge that one died for all, therefore all died; and that he died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

I believe that this redeeming love is the very essence of the religion of the Cross.

Kanzo Uchimura in Retrospect

The life and work of Kanzo Uchimura are by many considered to be the most original single contribution as yet made by Japan to world Christianity. During his lifetime his name aroused misunderstanding and controversy, in spite of which his influence was probably stronger than that of any other Christian leader. Men and women of all ranks, but especially those of the intelligent classes—professors, doctors, students, men of affairs—gathered around him. His Bible lectures were always crowded, his magazine reached thousands with the Christian message, and was on sale at every bookstand. Since his death, in spite of the fact that he left no organization behind him, his influence has continued to increase. His disciples are men of insight and originality, who are engaged in various forms of Christian activities, but their efforts are so varied and their work is so individual that it cannot be said that an “Uchimura denomination” is arising in Japan. Nevertheless, his emphasis wherever taught or preached today, has great power in attracting hundreds of morally-earnest men and women. At a time when organized Christianity in Japan is becoming more intellectualized and institutionalized, the “Non-church” interpretation of the Gospel appeals especially to the more vigorous and independent personalities who are drawn to the Christian religion.

Often termed “Anti-church Christianity”, Mr. Uchimura’s characteristic doctrine is better described by the word “Non-Church” although this is not sufficiently explicit, since Mr. Uchimura’s ideas concerning the “Ecclesia” of the New Testament resemble very closely the Reformation doctrine of the Church Invisible. Mr. Uchimura’s desire was that Christianity in Japan should be truly indigenous, that its outward form should be determined by Japanese conditions, and that in the early stages therefore it was a hindrance and not a help to transplant here the ecclesiastical organizations of America and Europe. He believed that the evolution of Japanese Christianity should not be hastened by

being forced into types whose form and organization had been determined by the course of history in lands far different from Japan. Few will be found to deny that this contention closely resembles the course actually followed by the apostles of Christianity in the early centuries, and history alone will prove whether or not this method will result in the emergence of a more original type of Christianity than will appear from the churches organized in this country on the western pattern.

In this number of *The Quarterly* we are presenting two views of Mr. Uchimura's life and significance; one, an outline of his life prepared by one of his oldest and closest friends, the other a rather eulogistic but very thoughtful appraisal of his personality prepared by one of his youngest disciples. It is hoped that these may lead to a truer and more just appreciation of this remarkable personality than has yet prevailed among missionaries and church leaders.

Soon after the death of Mr. Uchimura in 1930, his wife brought to Professor Shigeo Saito of Meiji Gakuin a copy of her late husband's study Bible, an English Bible purchased by him in Tokyo in 1883, and containing many marginal notes by Mr. Uchimura, usually written in English. On the fly-leaf was found the now-famous note, written in English with a Japanese brush, indicating the inscription which Mr. Uchimura desired to have placed upon his tomb, and which will now be found on a bronze plate attached to the tombstone placed above Mr. Uchimura's grave in the Tamagawa Cemetery near Tokyo. The words are:

"To be Inscribed upon my Tomb,

I for Japan;

Japan for the World;

The World for Christ;

And all for God."



Kanzo Uchimura

I. AN OUTLINE LIFE OF KANZO UCHIMURA

1861 — 1930

Born on March 23, 1861, in Tokyo (then Yedo), Kanzo Uchimura was a son of an adviser of the feudal lord of Takasaki, who was also a scholar of Confucian writings. Uchimura was sent to a school in Takasaki and trained strictly in the way the son of a high-rank samurai should be trained, learning the Confucian way of life.

In 1872 he came back to the metropolis to study English, two years later passing the examinations of the fourth year of the Tokyo School for Foreign Languages. But soon his health failed and he had to leave school for nearly a year. In 1877, he was granted a scholarship from the Agricultural College in Sapporo, which had been founded only the year before and had been looking for prospective students all over the country. Among his fellow students were Inazo Ota (later Nitobe) and others who were to become leaders of the nation in various walks of life. Between Uchimura and Nitobe the very closest possible affinity of spirit existed until the end of the former's life.

Uchimura's father wanted him to become a lawyer, but the independent-minded son finally made the father give in to his own ideas. He felt then that his life work was to cultivate the yet virgin soil of Hokkaido. Kingo Miyabe⁽¹⁾ roomed with him for four years in the College, and Nitobe was his constant companion during these years. As a student, Uchimura always stood at the head of his class. He perhaps attained the highest marks in his studies that any student has ever received in the Agricultural College. He was a real samurai in spirit, being honest, pious, clean and loyal. He was open-minded, willing to listen to his friends' criticism of himself, and ready to take their advice. He was so thoughtful that his room-mate never found a fault in

(1) This outline of Uchimura's life is condensed from a book written by Dr. Miyabe, entitled "A Short Life of Kanzo Uchimura" (Uchimura Kanzo Kun Shoden), published by the Dokuritsu-do, Tokyo, in 1932.

him that would start a quarrel in the four years they lived together in the same single room. His life was well regulated, so that he never had to sit up late to prepare for coming examinations. He was always prepared. The same characteristic trait of his personality was manifested in publishing the "Seisho no Kenkyu" or "The Study of the Bible," for in all of thirty-one years not a single issue of it was behind the schedule. He always had in hand enough manuscripts written up for four months in advance. While in the College he became quite interested in fisheries, and foresaw the importance of fisheries to our country even when there was practically no one to share his ideas. It also was during those College years that Uchimura became a Christian.

When Uchimura entered the College, the upper class-men were mostly Christians. They had just been set on fire with enthusiasm for the spread of the Gospel. But most of the new students were opposed to the "Evil Religion." Uchimura was the champion of such opposition and would frequently visit the Sapporo shrine in order to pray to the ancestral spirits that the "Evil Religion" might be wiped out of the sacred land. In the end, however, the young Sauls were unable to resist the kind, insistent call of the upper class-men and agreed to visit their Christian gatherings. Uchimura and his friends received baptism from Mr. Harris on June 2nd, 1878. Uchimura chose on the occasion the Christian name "Jonathan." He valued friendship very highly and admired Jonathan much for his friendship toward David.

On July 9, 1881, Uchimura graduated from the College with honor, giving the valedictory address on behalf of his class. Then, the next year he took the initiative in organizing with his fellow graduates a church and calling it the Sapporo Independent Church of Christ. It was so called because the charter members of the church believed in the independence of native Christian churches from the Foreign Mission Boards. This spirit of independence permeated through Uchimura's career.

While he served as a government official in Hokkaido, Uchimura kept up his Bible study and would take a copy of the Bible

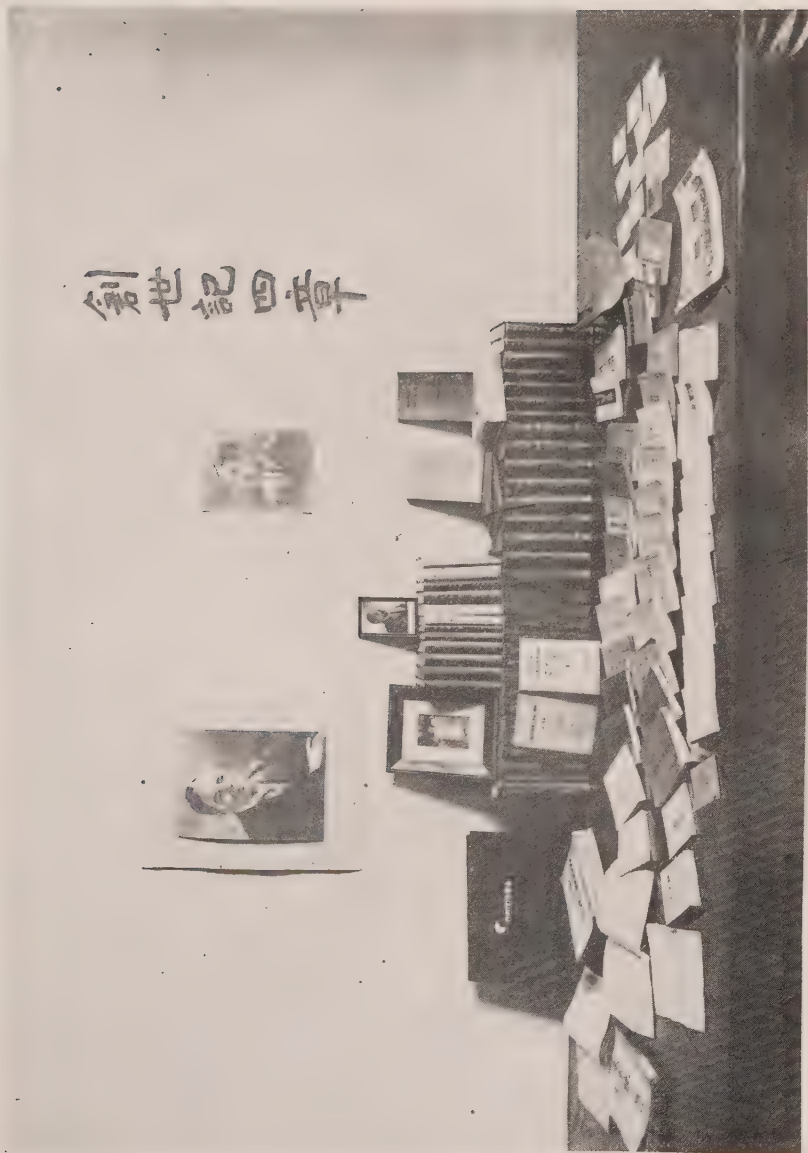


Exhibit of the Collected Works of Kanzo Uchimura

along with him whenever he was sent out on investigations. On such occasion he would give lectures on the Holy Scriptures and preach to the country folk. The members of the Sapporo Church took turns in preaching sermons on Sundays, but Uchimura soon became their leading preacher. One of Uchimura's chief concerns in those days was to lead his own family to Christ. So he bought a four volume set of commentaries on St. Mark in Chinese and presented it to his father. His father read through the four volumes and then yielded to Christ. Being much encouraged by that example, he tried harder to win all the rest of his family and finally succeeded. His brother, mother and sister in turn professed the same faith. In May of 1883, representing the Sapporo Church, he attended the National Convention of Christians, which was held in Tokyo.

He was married in 1884 to Takeko Asada, but the marriage was to last for only eight months. His domestic life was not at all pleasant, so he wrote to his friend Miyabe (to whom alone Uchimura had sent 230 letters in over forty years) as follows: "I wrote you the other day telling how I had been learning lessons on humanity anew, but I have indeed gone through a hell these last eight months since I got married. I did not know what was working at the basis of all my troubles until just recently when I discovered that it was none other than my wife. She has proved to be a wolf in sheep's clothing! What did I do to displease God that I should receive such a punishment? Did I not ask sincerely for a good wife who would work with me? Ah, what sin have I committed! I decided to divorce her according to the teaching of the Bible and the command of my conscience. In order to forget all this I have made up my mind to go to America. Selling everything I had, I have been able to raise enough money to buy a ticket. So I shall sail for America on the sixth of November. If you have tears to shed, weep for me now, my friend!" Two days before he sailed for America he wrote again to the same friend: "All the trying hours have passed. Thank God, everything is calm again. I feel I am closer to the Savior. My family rejoice with me now and we

sing hymns of praise to God in the midst of poverty and disturbance. I give thanks to God that I have been permitted to share the bitter cup with my Lord." This also ended his career as a government official and as a student of fisheries.

Being introduced by Mr. Harris, he was employed as a guard in an insane hospital in the state of Pennsylvania. But after eight months he left the hospital for the pursuit of studies in a higher institution of learning. He entered the Amherst University. During the two years he spent in the university Uchimura's faith found new expression. At that time he was about to collapse by the pressure of the strong sense of his sinfulness. But the president of the university, Dr. J. H. Seeley led him kindly to a triumphant faith, teaching the burdened youth thus: "Uchimura, you must not look so much inside of yourself. You are acting like a child that pulls a plant out of a pot every now and then to see whether its roots are growing. You must look outside yourself. Stop looking at yourself but look up to Jesus Christ on the Cross who has redeemed you from all your sins." This belief in "Justification by Faith" became the key note of his Christian life thereafter. He went, then, to Hartford Theological Seminary; but being disgusted with his impressions of the theology of the institution, he left the Seminary after one year in 1888. He sailed from New York for home on March 10 of the same year.

From 1888 to 1896 Uchimura taught English in several schools, in Niigata, Tokyo, Osaka, Kumamoto and Kyoto. The so-called "Uchimura Lese Majesty Incident" took place on January 9th, 1891. He was then a professor of English of the First High School in Tokyo. A copy of the Imperial Rescript on Education had been given to the school, and at a ceremonial gathering both the faculty members and students were ordered to worship it for the sake of His Imperial Majesty's name. Hesitating over the interpretation of the word "worship", Uchimura did not bow quite so low as the others did. His colleagues made a fuss over it and sold the incident over to the newspapers which in turn gave it big headlines, calling Uchimura a disloyal person and a traitor to the country. He

might have been murdered had not his close friends shielded him from the hands of his persecutors. The tragedy was augmented by his second wife's sudden death by illness during the agony of those days. He married again in 1892, and this happy matrimonial relationship lasted for thirty-eight years until his death.

Three years in Kyoto were spent in solitude and poverty, but produced many of his outstanding literary works, such as "The Book of Ruth," "The Spirit of Evangelism," "Man on Earth," "How I Became a Christian," "Japan and the Japanese," etc. The last two mentioned were originally written in English and have been translated from English into four other European languages.

Uchimura joined the editorial staff of the Manchoho newspaper in 1896. It turned his luck. His English articles soon drew a large circle of students for subscribers. Later in 1898, he published by himself a magazine called "Independence" (Tokyo Dokuritsu Zasshi) while working for the Manchoho. This magazine, although continued only for a little over two years, afforded him opportunities for expressing himself freely on religion, politics, literature, etc. His words were always direct and sharp and spoken unafraid. The Russo-Japanese War marked another turning point in Uchimura's life for he stood practically all alone then for absolute pacifism and created such a sensation that it was necessary for him to withdraw from society as well as from the newspaper. Often his life was threatened but he was miraculously saved by the Unseen Hand.

His real life work was discovered when he published the first issue of the "Seisho no Kenkyu" or "The Study of the Bible" in September, 1900. In the foreword he declared: "My magazine, 'Independence' was born to kill but this magazine was born to save. The former was to attack and criticize but the latter is to help and comfort, for the one stood for justice but the other stands for charity." It was through this magazine that his great soul contributed most to his beloved fatherland, as the remainder of his life for over thirty years was entirely devoted to it. Many brilliant scholars were drawn to his great spirit through the

magazine, and they became his earnest followers as well as assistants. One of his disciples, a widow of a wealthy merchant of Osaka, gave the money for a lecture hall dedicated to the Master in 1907. The same had to be enlarged several times after that in order to hold the ever increasing audience. It remained until his death the center of his activities.

His daughter Ruth's premature death in 1912 at the age of nineteen threw a new light on his faith. He was very much moved by the beautiful spirit of this daughter whom he dearly loved. It perhaps was to him a trumpet call for a spiritual reawakening. His adoption of the doctrine of Christ's Second Coming created a great sensation all over the country, despite the opposition of many leading churchmen. Great mass meetings were held in the auditorium of the Tokyo Y.M.C.A. on Sundays by popular demand after the first meeting was tried on September 22nd, 1918. One year later, however, the auditorium was closed to him through the interference of opposing clergymen. But a hall in Otemachi was substituted for it and for four years it held a capacity audience of from 600 to 800 every Sunday. Those were thus far the largest audiences ever gathered for Bible study in Japan. The hall was destroyed by the Great Earthquake and Fire of 1923, and he was then obliged to give two lectures every Sunday in his old Kashiwagi Lecture Hall.

His sensitive soul was greatly disturbed by the Exclusion Act passed by the government of the United States of America in 1924. Being consumed by the fire of justice and international brotherhood, he could not help fighting against it. One manifestation of this is seen in the fact that he became the editor of an English monthly called "The Japan Christian Intelligencer" at the request of his friend Yamagata, who began publishing it in March of 1926. The cause for which it stood was the declaration of Christian truth as it had been moulded on Japanese soil, and the propagation of the best things that Japan had to share with the rest of the world. Although it was discontinued after the completion of the second volume, the attempt was well rewarded by a keen

response from the ends of the earth.

His interests in foreign missions will be seen in the fact that he frequently subscribed to the funds of several missionary enterprises such as the China Inland Mission, the Basel International Evangelical Association of Switzerland, and Dr. Albert Schweitzer's Mission in the Congo, Africa. He was equally interested in the education of the youth of his country and donated a scholarship fund to his Alma Mater in Hokkaido. He himself was a great educator. Such able men as Takeshi Fujii, Kokichi Kurosaki, Kenzo Azegami and Toraji Tsukamoto received valuable training from him. They all became leaders of similar and yet entirely independent groups of their own, as it was Uchimura's principle that his disciples should become independent thinkers as well as leaders of men. With special care he left a will that his magazine should be discontinued after his death and that the Bible Institute of Kashiwagi should be closed. He did so because he had lived for the principle of Non-churchism, and was afraid that a denomination of Non-church Christians might be formed after his death with the old Kashiwagi meeting place as its center. He breathed his last on March 28, 1930, at the age of 69.

His death-bed scene was a fitting close to his greatness. Knowing that the end had come, he said; "If it be His will, I should like to live a little longer in order to work. But at no time will evil befall us. Life is good, so is everything! I pray for the happiness of humanity, the prosperity of Nippon, and the perfection of the universe!" And again he spoke, saying: "My time is come. I forgive so and so, and so and so I also must be forgiven in the name of Christ. *Banzai* for the Gospel! *Banzai* for Nippon!" Those in the room were very much moved by his words, being reminded of the death of Christ, his Lord and Master. His was also a death triumphant, indeed!

(Translation by Tsuyoshi Matsumoto).

II. KANZO UCHIMURA THE PROPHET

SEIICHIRO KAKIHARA

Mr. Kanzo Uchimura is a problem and a mass of literature eulogistic and otherwise, has accumulated about his name. Some say that he was an extremely simple man, others that he was many-sided and versatile. His personality was of a type that arouses controversy.

Mr. Uchimura may be likened to a second Jeremiah, who made his appearance in a civilized city of the nineteenth century, in one of the germinant periods of Japanese history. It was not mere chance that brought him into Japanese history as its greatest prophet. We need not seek the roots of his greatness in his own personal fortunes, for he belongs to the order of objective religious geniuses, in whom the spirit of the time is incarnate. All the religious and moral endeavors, desires, creations, aspirations and errors of his own and of previous generations were concentrated and brought to their conclusion in him. Especially, the religious and moral ideals embodied in the samurai class which had occupied so unique a position in the religious and moral life of Japan reached in Uchimura their consummation. He recognized this himself, as the following quotation from a letter to Mr. Bell testifies:

"Since I wrote to you last, I lost my dear old father on the 13th of April. He was 76 years old. He passed away fully convinced of salvation through the Lord Jesus Christ. He was the best friend I had and I miss him very much. He left me nothing of material things—money, land or property—but much in honesty and courageous independence. My life has simply been a continuation of his. Had he failed, I should have failed also. But God has guided both him and me, and he is now watching in heaven to see how his son—the son of a samurai—will fight to the end."

What the ancient sages and teachers of Japan strove after, he accomplished. He absorbed the things spiritual of his times and

of previous generations and found himself capable of creating of them a larger synthesis. Before him many Buddhists and Confucianists had opened new paths in the field of Japanese religion and ethics, but they could not quicken them with the spirit. Shinran, Genshin, Nichiren and Honen preached the doctrine of righteousness by faith, but with substantial defects. It was left for Uchimura to solve the question of redemption for our people. He is therefore not an individual, but a collective soul; to use a Kantian phrase, he is a historical postulate.

It is true that Mr. Uchimura was not an imposingly representative man—a theologian or an ecclesiastic. His life, unlike that of his contemporary, Masahisa Uemura, was not adorned with the halo of brilliance. Mr. Uemura, the founder of the Christian Church in Japan, a writer, a highly educated Yedo man, possessed a magnetism that won all hearts. He was infinitely more impressive, more aggressive, more active than Uchimura, whose aspect was more reserved and passive. But if Uchimura appears to be rather lean and *samuraian* in comparison with Uemura, in other respects the two have many features in common. Ardent idealists, earnest believers in Jesus Christ, they regarded their work for Christianity as a service to their country. Both began their careers as literary men. Both are examples of the reformatory spirit. Again, after achieving fame as writers, both devoted the latter part of their lives to their religious mission. Both faced difficulties because of the fact that their religion seemed opposed to their country and hence their work received but little recognition from their contemporaries.

But here their destinies and significance began to diverge. There is a gulf between Uemura's methods of implanting the Christian religion in Japan, and those of Uchimura. Uchimura was not an ecclesiastic nor a theological authority like Uemura; neither was he a hero of romance like Mr. Kagawa. He was a man

of stern principle and positive spirit, his greatest characteristic being the extreme valuation he set on universal truth. In his ideas he was a convinced, an active and a militant conservative. But his conservatism, although not fortuitous, was prompted by the actual surroundings of Western civilization, which were then being introduced into Japan; and against which his Orientalism reacted sharply. But his broad humanity transcended sectional lines. In his brain were both the excellencies of Europe and those of Asia. He joined and by contact enhanced the particular essence of each, the unifying energy of Asia and the particularism of Europe, building his thought from the Religion of Asia—the Gospel of Christ—as a base.

Uchimura was fated to arrive at many principles, ideas and tendencies without really being a leader in any one of them. Although belonging to the samurai circle, he was not an aristocrat, yet his patrician tastes laid stress on the distinctions of birth. In this respect it is sufficient for us to remember that Mr. Uchimura, excellent scientist, reformer, one of the most enlightened and widely-read men of his day, sacrificed nearly the whole of his fortune for the sake of Jesus Christ.

Japanese Christianity was born late and was late in reaching its flowering period and in creating a Christian culture. Japan had for many years excluded the foreigner, and even after she came to welcome European intercourse and with astonishing energy and intelligence had brought her culture and organization up to the level of that of the European powers, she still refused to welcome Christianity into her land. Therefore foreign missionaries were not able to teach the Japanese Christianity, but only the secondary things which come under the name of Christian civilization. Except for Mr. Uchimura, there was almost nobody who found time to express astonishment at the remarkable fact that in a land such as Japan with its glorious Westernized civilization, there were so few Christians, and furthermore, that so many of these were this-worldly, Americanized Christians.

Japan needed the pure, simple gospel of the Lord Jesus Christ,

as did the whole world. Now, in religion there is a law analogous to the economic law that an increase in quantity is invariably accompanied by a loss of quality. The general features of Christianity may be comprehended by the multitude, but its most essential qualities are hidden from them. Therefore, every true prophet stands in opposition to the religious ideas and tendencies of his age. Mr. Uchimura, with his reflective mind and his instinct for the future destiny of Japan was an Oriental by conviction as well as birth. He saw clearly that in order to build a solid foundation for Christianity in Japan, it was necessary that the Christian religion be received by the Japanese directly from God without any foreign help. No man has ever been saved by another man's faith and no nation will ever be saved by the religion of another nation. Only Japanese Christianity therefore will save Japan and the Japanese.

All of his labors were wholly conditioned by this conviction. He felt instinctively that original elements would not emerge in Japanese Christianity until it had passed through certain evolutionary stages. In this he was profoundly right, although much that he did toward that end had not the desired results. In this lies his tragedy and the tragedy of all Japan.

In coming forward as a prophet Uchimura was impelled to proclaim war upon "Church-ism." He said, "Surely sectarianism is opposed to the very spirit of Christianity. Christ is not divided! May Western sectarianism remain where it was born, and may it never be transplanted to the virgin soil of the East!" Hence, the general trend of his activities proved to be in the direction of Non-churchism, an emphasis which brought him into conflict with Uemura and most foreign missionaries. The consequence was that he was ignored or disliked by most of his contemporaries. On the other hand, he was persecuted and scorned as a traitor by his countrymen, the spirit of false patriotism, unfortunately, being widespread in those days.

Of himself, Uchimura truly says, "I am hated by my countrymen for Jesus' sake as a *Yaso* and I am disliked by the foreign missionaries for Japan's sake as being nationalistic and narrow." All this came about because his role in the Christian history of Japan was that of enlightenment. To him was allotted something unusually essential to Japanese Christianity, something which, owing to the peculiarity of that religion, had not come into it at the proper time.

Persecution often turns a prophet into a hero. But as Mr. Uchimura despaired of ever securing the approving judgment of his people, his love for them became deeper and more yearning. He lived surrounded by infernal powers which compelled him to turn earthwards the gaze which he fain would direct heavenwards; but he soon found his happiness in the inward, visionary world, and the older he grew the more he dwelt therein. Externals, the commonplaces of his surroundings almost ceased to impinge upon his consciousness. Even his most intimate friends could rarely touch his inmost soul; he stood aloof even from them. The sense of vocation was too deeply rooted in his prophetic consciousness to be shaken by outward failure. He knew himself to be the instrument of a Will which is omnipotent, and a Purpose which will attain its ends even through the failure and frustration of the direct object of his work. He had world-wide significance because his Non-churchism was almost on the same scale as the Lutheranism of the Reformation, though it did not obtain recognition during his lifetime. In character and methods he reflected his Lord. No man valued universal truth more highly than he. His unobtrusive manner of working was sublime. He disliked the clamorous self-assertion which prevailed in the high places of the world; he disliked commercialism, which in Paul's view, was the cause of all evil, individual, social and national, in the world.

Unlike Isaiah, Jeremiah and Paul, who were content to be ignored during their life time in the hope of posthumous recognition, the Christian of our day judges success or failure by statistics, just as men do in commerce and politics. To him big churches

are successful churches. But Uchimura ignored such Philistinism. This conviction of his is expressed in his poem, "True Religion," which incidentally shows that he was psalmist as well as prophet.

"Not thinking; not working; believing, just believing!
Belief makes one to think rightly and to work rightly
No advertising, no agitating, no 'movements', no 'drives',
No enlisting of men's sympathies.
Simply believe, believe, as a dutiful son believes his father—
That is the highest wisdom.
That is the power that moves the universe
The universe is constructed so as to respond to the call of faith."

Between the prophet and the public a gulf is fixed. Every prophet felt his loneliness, Uchimura as well as the others. So, by words and deeds he simply devoted himself to witness to the truth of the Gospel. By the strange irony of fate, this remarkable man, who devoted his whole life to working for Japanese Christianity, has not become an organic part of its history. He has remained an alien in it. This figure, so prominent on the horizon of Japanese religious thought, made no appeal to the American mind.

It is a curious fact that, on the whole, in Japan and America, Uchimura was ignored, whereas in Europe, especially in Germany, he found sympathy and psychological response. "How I Became a Christian" found readers among the people of the continent. He is quite well known in Germany today, where opinions pro and con are held among the Christians. We note also that he received kinder and more humane treatment from the German Christians and Japanese Buddhists than from Japanese Christians and American missionaries.

Even Uemura, although akin to Uchimura in aim and work, could not endure his teaching of Non-churchism. To all the representatives of the Churchist groups, Uchimura was anathema. Most foreign missionaries feared and disliked him, even when they tried to show a love for him. Modern theologians and churchmen, as well as the public, may today acknowledge his genius, but

their admiration is not for the qualities which make him great, but for those secondary attributes which happen to please the national taste. All this has come about because Uchimura was ahead of his epoch. And since he was a great, versatile genius, he had self-contradictions, which his fellow-men often misunderstood.

Unlike the other great evangelists of Japan—Uemura, Kozaki, Nakada—Uchimura did not build his own church; he did not enforce his own system; he did not perpetuate his own form. Like Jeremiah, although he sowed fruitful seeds, none sprang into growth during his lifetime. For his own generation he built nothing. But his supreme merit, for which he is entitled to be always remembered, consists in the efforts he made for the salvation of Japan. As the originator of Non-churchism he set into action the real Japanese Christian movement. Henceforth the spirit of Non-churchism will spread itself throughout our country. His love was not answered by his own generation, but in spite of this, we must admit that this forgotten prophet has strongly influenced even his antagonists. Perhaps the seventh anniversary of his death may help us to discover something of value in him which escaped the eyes of his contemporaries, blinded as they were by the ignorance of their day. Nowadays this forgotten and little appreciated name is being rehabilitated, and a prominent place is being found in history for this powerful and creative personality.

A Missionary Looks At Japanese Christian Schools

WILLIS LAMOTT

This article, as its title implies, is an attempt to look upon Japanese Christian schools from the inside. The viewpoint is that of a missionary, one who is interested not only in the administration and maintenance of these schools, but also in their educational standing, their effectiveness as Christian institutions, and their future relationship to the missionary organizations which founded them and still assist in their support.

It is a subject which deserves the attention of every missionary and of the missionary sending organizations, for out of a total of 840 Protestant missionaries reported in the 1936 *Japan Christian Year Book*, a total of 256 are registered as being engaged in "educational work." Three Missions report half or more of their members as being connected with schools: the Presbyterian Mission (North) 53% of the total force; the Methodist Mission (North) 54%; and the Methodist Mission (South) 67%. Even after administering the large grain of salt which is necessary in order to understand such statistics as these, it is quite evident that so-called "educational work" looms large in the programs of the various missionary organizations working in Japan, and that therefore it deserves careful study by missionaries.

Work for boys is concentrated in nine large departmentalized institutions, three of which offer work of university grade, and all of which have secondary and collegiate departments. In addition to these, there are 6 independently organized boys' secondary schools. There are 7 institutions of higher education for girls, one of which offers university work, and in addition there are 8 small higher departments in secondary schools. Of a total of

38 secondary schools for girls, 6 are connected with some larger institution. There are 5 primary schools, all integrated into some other institution. There are approximately ten thousand students enrolled in the secondary schools for boys and fourteen thousand in those for girls. Five thousand students are enrolled in the colleges and higher departments of schools for men. The statistics for university courses and for colleges for women are confusing. However, the figures quoted are sufficient to show the extent of the educational work of the Christian churches in Japan. They reveal also the tendency toward concentration which has been going on for several decades.

In addition to the schools listed above there are certain independent schools of an experimental type, as well as night schools, special schools, and schools for the training of Christian workers, but in this article the writer desires to limit his remarks to those schools which may be said to represent the "Japanese type" of Christian education. He shall begin by asking the question, "In what sense may these schools be called Christian schools?"

These schools are not Christian in the sense that their student-bodies are composed largely of the children of Christian families, or provide for such children opportunities for education which they would not otherwise receive. They are not Christian in the sense that a large number of non-Christian students become Christians before graduation. Nor are they Christian in the sense that they have a special type of curriculum or follow peculiar methods that might be described by the adjective "Christian." Studying them carefully one is forced to the conclusion that they fit in with none of the various definitions of Christian education advanced by western specialists. Made up largely of non-Christian students, the second-choice often of Christians for their children, following closely the educational program of a non-Christian country, backed largely by non-Christian alumni and supporters' associations,

with few distinctively Christian elements in curriculum or method—in what sense, then may these schools of ours be called Christian?

It may help to simplify our problem if we essay the definition that Japanese Christian schools are Christian in the sense that they provide for the general public opportunities for secular education conducted under Christian auspices. Japanese Christian education at its best is Japanese national education supervised by Christian Boards of Directors, taught by Christian teachers in a Christian atmosphere and supplemented usually by the teaching of the Bible and by opportunities for united Christian worship.

These schools are part of the national educational system. Both by law and by social pressure they are obliged closely to follow the program outlined by the Mombusho. Primary education is the prerogative of the State, and more and more, secondary education is becoming so. Americans should be the least ones to object to this, for in the United States, the Protestant churches have withdrawn almost completely from both fields, leaving the responsibility almost entirely upon the State with its more adequate facilities. Only a handful of denominational academies and aristocratic "prep schools" remain of the legion which once dotted the country. Roman Catholic parochial schools still carry on in the United States, but follow closely the program of the public school system, just as all of our Christian schools here in Japan are also forced to do.

Having entered the field of national education therefore our Christian educational institutions should assist the national aims which education in this country is designed to further. It is not sufficient to state, as do many schools, that their purpose is to provide education "based upon Christian principles" but there should be added as clarification, the phrase, "and in accordance with the Imperial Rescript on Education," a document in which is set forth the moral basis of all Japanese education. Upon these two legs then the Christian schools must stand. And just as the ceremony of saluting the flag is becoming more and more common in Amer-

ica, so here in Japan, appropriate ceremonies and observances of a non-religious character are conducted and certain specific subjects taught which are designed to keep clear the fundamental basis of the Empire and the duties and privileges of the student as a subject of the same. Positive and enthusiastic cooperation of Christian schools in this aspect of Japanese education is necessary if they are to achieve maximum usefulness. When in doubt as to this point it would be well for the missionary to remember that the position of a Christian school in this country is not unlike that of a Roman Catholic parochial school in a strongly Protestant community in the Middle West, let us say, fifty years ago.

In boys' schools of all grades, military drill and courses in military tactics integrate the institutions with the national defense and are conducted under the direction of the appropriate department of the government by especially equipped instructors. This military training consists not only of drilling and marching, but includes the study of tactics and military theory, actual participation each year in barrack life, excursions to rifle ranges for target practice, annual inspection by high army officials, and the execution on the campuses of the schools of marching, ambushing, attacking, bayonet practice, and other procedures of actual warfare. Further discussion of this question is neither prudent nor necessary, but it can be said in favor of the system that it is unavoidable in the case of schools organized as these are in a country having compulsory military service, and that the participation in military training while in school releases conscripted young men from a certain portion of their compulsory service in camp after graduation.

Christian education in Japan is national education supplemented in most cases by classroom instruction in the Christian religion and by opportunities for Christian worship. In a small number of schools there is no such regular instruction, but in most of them the Bible is taught, either in addition to the regular curriculum, or supplementary to the required courses in Ethics. In most secondary schools attendance at the chapel services is re-

quired, but in higher schools it is optional, and therefore extremely small. Special "religious lectures" are held with more or less regularity in most schools.

Although the number of accessions to the church as a result of such efforts is meager, it is undeniable that the religious activities of Christian schools have resulted in a wide-spread knowledge of Christian literature and doctrine and a diffusion of the Christian spirit and of Christian principles over a wide area of the population. Non-Christian students leaving school have an understanding of Christian moral standards, both individual and social, and a general predilection toward the Christian religion. They possess elements of personality and character which set them apart from the graduates of other institutions; characteristics which are popularly traced to the years they spent in the atmosphere of a Christian school. At a time when the building up of a favorable social reaction toward Christianity is so imperative, the importance of such by-products of Japanese Christian schools should not be disregarded.

Girls' schools, as a rule, are more effective in securing definite commitments to Christianity than are boys' schools, although girls are supposed to be more completely under the control of the omnipotent Family than are boys. One explanation of this may lie in the fact that the schools for boys are over-crowded, making possible, therefore, few opportunities for personal contact between pupil and teacher, and also the fact that most Japanese think it is unmasculine to urge religious decision upon a boy. A certain Christian middle school of approximately 1,000 students reported recently 41 cases in which both the student and his family were Christian; 12 cases in which the student only was Christian, and 79 cases of students not yet baptized who came from Christian families; a total of 132 Christian points of contact among over a thousand students. Eight students were reported as having been baptized during the first seven months of the school year. It would take an extremely efficient department of religious education to overcome the initial inertia revealed by such statistics, and yet

there is reason to believe that the case reported is not unusual.

On the other hand, the higher departments of the same institution (579 students) reported 91 Christians, 248 inquirers and 240 non-Christians. A fairer estimate could be made if instead of "inquirers" we substituted the term "predisposed toward Christianity," for few if any of the 248 inquirers will probably ever take definite steps toward preparation for church membership. The explanation of the greater success of the collegiate departments in this respect may be found in the fact that every regular faculty member is a Christian, that a number of them are trained religious workers, enthusiastic in their endeavors to make a Christian impress upon their students, that the pupil-teacher contact is more intimate because numbers are small; as well as the fact that the Japanese method of presenting the claims of Christianity appeals more to mature students than to those in secondary school. It is undeniable that, both in school and church, the weakest point of Japanese Christian education is in its approach to the very important middle school age groups.

Ideally every teacher in a Christian school is a Christian, but actually every school is torn between the problem of choosing a good teacher who is a non-Christian in preference to a poor teacher who is a Christian; and of judging between one who is a dead church number and one who, although not baptized, nevertheless seems to possess the spirit of Christ.

The testimony of students and graduates, both boys and girls, is unanimous that the teacher-pupil relationship and consequently the pupil-pupil relationship in Christian schools is closer, more fraternal and more lasting than in government schools and that this constitutes one of the chief superiorities of Christian education in Japan. The importance, therefore, of securing the highest possible percentage of well-trained teachers who have a sense of mission with respect to teaching in a Christian school cannot be disregarded, and future progress must wait until such faculty groups may be built up.

Looking at our schools from the inside, the missionary is im-

pressed most with the vast amount of energy wasted in the sphere of religious education; so much effort with so little results; so many students who are "interested" in Christianity, but who never get any farther; so many who call themselves Christians, but who never connect themselves with the church. It is certainly anomalous that while students form such a large part of the congregation of most churches and man the Sunday Schools to such a large extent, it is still so difficult to bring the students of Christian schools into connection with the organized church. As far as the writer can see by a study of the Christian schools of Japan, no satisfactory method of leading students to church membership has been worked out. Friction between the local pastors and the schools continually arises, the ministers feeling that the school authorities are lax in urging attendance upon services, students on the other hand reporting that they are not made to feel welcome when they go to church. The organization of a school church, in most cases, increases the tension, with the added disadvantage that students upon graduation hesitate to transfer to local congregations.

Since this article is primarily a missionary's view of Japanese Christian schools, let us turn now to the problems of Christian education as they appeal more specifically to the missionary as a teacher.

There are few missionaries engaged in teaching who are satisfied with the system under which they work or the methods which perforce they must use. Japanese education is transmissive, not dynamic. Classes of fifty or more students, often crowded into rooms that are too small for them, weaken the teacher-pupil contact, prevent the use of individual methods, and compel the resort to coercive rather than self-imposed discipline. Little attention is paid to the well-known educational principle that process as well as content is important. The curriculum is over-crowded; in secondary schools there are no study periods and text-books are

mere outlines of a minimum amount of material which must be memorized or otherwise acquired.

In higher schools students must attend more than thirty "lectures" a week—the professor imparting information and the students writing it down in order to reproduce it later in an examination. There is no time for outside reading, for the preparation of assignments and reports, or for the other familiar educational procedures which are followed abroad from the junior high department on through the university. A disproportionate amount of time is spent in the teaching of foreign languages, while the effective use of such languages as a medium of education is neglected. The most common method of teaching translation is for the teacher to translate a passage of Japanese for the students, who write it down in their text-books, where it refrigerates until examination time. Twenty-five pages are thus covered in a term's course occupying two hours a week.

The two most important years in secondary schools are wasted by being devoted to preparation for entrance examinations; the last term in the higher schools is spent in a mad struggle for jobs. Higher schools are *semmon* schools in the real sense, the students specializing before they have acquired that basic Liberal Education which is the objective of Western colleges. Not only are the important subjects of History and the Social Sciences neglected, but little attention is paid to the correct and effective use of the mother tongue and the appreciation of the national literature and culture.¹

We might continue this list of criticisms indefinitely (as missionaries sometimes do when they get together) but to no purpose. The schools are here, they are closely integrated into Japanese life, and the missionary who works in them must accept many conditions that are not ideal in the hope that with the passing of time the Japanese directors of the schools may for themselves open up roads for improvement. For after all, the experiment in

(1) It should be remembered that such criticisms as the above apply to Japanese education in general, and not especially to Christian schools.—*Editor*.

Christian education in Japan is a project in training leaders as well as in teaching students, and learning from experience is a sound dictum in both cases.

However, one valuable function of the missionary in the Christian school is that of being a benignant source of irritation in things pertaining to the educational ideal. He calls attention to defects in method, he urges the authorities to maintain the scholarship standard, he leads the way toward a greater humanization of student contacts, he tries to put backbone into the program for religious education, and he continually presses for greater cleanliness and order in physical equipment. He should likewise consider it a part of his mission to secure greater elasticity within the system under which the schools are working.

Japanese Christian schools have been criticized—and often quite justly—for conforming too strictly to the pattern of government education. Too close conformity to any rigid system is deadly to the spirit of an institution, but for schools situated as these are, the only possible course is to seek freedom within the limits of the established boundaries. But even to do this requires a knowledge of other educational systems, of methods of education, of conditions in other lands and achievements elsewhere, which, alas, few of our school leaders possess. To many of them Mombusho standards are the only standards with which they are familiar.

Flexibility within the system is not an impossibility. Even by the lecture method it is possible to present the material of a course in such a way as to intrigue the student's mind, cultivate a desire for further investigation, lead to the formation of individual judgments and cultivate discrimination. All great teachers—and most good ones—do this, but little progress can be expected until teachers with more knowledge of sound educational methods are secured for the Christian schools.

Within the system it is likewise possible to make a decidedly constructive contribution to present-day Japanese society by em-

phasizing the study of History and Social Science. A weak sense of historical values is characteristic of the Japanese mind today, and is undoubtedly the source of many of the ills that society here has fallen heir to. To teach the students of Christian schools to look with intelligent eyes upon the stream of life around and behind them should be a worthy aim of Christian education.

In the sphere of Ethics the necessity of having books on the subject written by Christians from a Christian standpoint is keenly felt. Not only content but the manner of presentation as well should be carefully planned toward the end of guiding the student to arrive at self-formed ethical judgments, and not simply to accept that which is handed down to him by authority.

Then, there is the teaching of Bible. But why Bible? Why not the Christian religion? The Bible, as it stands, is not always the best book to use in introducing first-year middle school boys from pagan homes to the truths of Christianity. Some do not know what the word for "religion" means when questioned at the time of entrance examination, some think "*Kirisuto*" to be the name of a motion picture, others define Christmas as the celebration of the birth of Santa Claus. Semitic hero stories, Palestinian habits and customs, the geography of Asia Minor, and Jewish history are not the best media for introducing such children to the truths of Christianity and to Christ. If all Christian schools should concentrate, for example, upon teaching three things: The Christian Idea of God, God, as revealed in Christ, and Applied Christianity, getting the material from the Bible and from History, and grading it definitely to the ability of the student, then they might become powerful forces in the moulding of Japanese thought and life. Right here the Christian schools might bring powerful reinforcements to the aid of the Japanese church as it faces the future.

Then there is the chapel service. The writer has often been surprised at the affection which graduates (both of middle school and college) express for this much criticized activity of our Christian schools. Scorned by the boys during their school days, the chapel service becomes one of their bright memories after they

enter the world. Here is a field in which Christian schools have no competition from government schools—can it not be cultivated more intelligently? Talking the matter over with a group of college seniors the writer was impressed by the sensible suggestions that were made by them. Why have so much talking? Why not more worship, more meditation, more music? Why must the professors take turn leading, even though most of them are not trained to do this? Why not more student participation? Why have chapel every day? We should appreciate it more if it were held twice a week. Why is chapel attendance voluntary? We Japanese despise voluntariness in anything. Etc. Surely there is enough food for thought in such suggestions that the writer need add no more!

Our Japanese Christian schools have neglected a chance for leadership in the field of vocational guidance, psychological adjustment, and personal and social hygiene, fields in which they might still be pioneers if they would only assume the responsibility. Some Christian girls' schools are indeed doing good service along these lines, but the boys' schools still need to be aroused, and crowded as they are in numbers and organized as they are for purely academic purposes, it is difficult to see just how they can make the necessary contribution. It is a disgrace in schools that are called "Christian" that girls should be taken on excursions that would task the strength of a stalwart man, that boys with weak constitutions should be permitted to play baseball, football, and *judo* until it has become almost axiomatic that "sports cause consumption," that every year so many students should fall out because of tuberculosis, "nervous prostration," and "general debility," and that attention to such important matters as regular meals, nourishing food, sufficient sleep, and the prevention of disease should be considered as beneath the attention of the school authorities. Here again, as Mark Twain remarked concerning the weather, every one is always criticizing, but no one ever seems to do anything.

Japanese Christian schools today are passing through a stage of transition. They are valuable for what they have been in the past, for the traditions they carry on, and for the possibilities they hold for the future as powerful reinforcements to the Christian movement in Japan. With all their inner differences they are characterized as a whole by a sense of mission and by a vitality whose source is sometimes difficult to ascertain. In spite of difficulties, trials, inner discord, outer persecution, they keep going on, making progress, slow but real, toward their ideal. Often they compromise where the missionary would desire clear-cut opposition or straightforward testimony, more often they appear to be avoiding the very issues which the missionary feels they should face, still more often their emphasis seems to be misplaced, but still they are doing good work, and fill a place in Japanese education which no other schools are filling or—the Christian believes—can fill. As they face the future, everything possible should be done to bring them around to their responsibility vis-a-vis Japanese society today, and at the same time protect their Christian character against the perilous and insidious spirit of the age.

In the case of many institutions it would be advantageous if financial support from abroad were gradually cut off. It would assist them in planning for the future, in constructing their rebuilding programs, and in delimiting their activities. If there are schools which have lost their sense of mission or do not have the support of a Japanese constituency, but are going ahead from mere power of momentum, or are unable to keep up with the competition from government institutions, then it is wrong to keep such organizations going by funds from abroad.

Furthermore it is difficult to see how schools organized and situated as our Japanese Christian schools are, can continue to expect Western financial support indefinitely. They are losing their appeal as objectives of the missionary giving of the church abroad. Missions—and particularly Missions in Japan—are really being "rethought" by the home church, and it is becoming more and more evident that educational institutions in a land which has

a highly developed and extensive school system will be the first to be cut off financially. Moreover unless our schools can show greater evangelistic results, or can demonstrate that they are more efficient instruments of Christian education than they are at present, it is difficult to see how, without losing face, they can ask longer to have their budgets augmented by the free will offerings of Western church members, given for the extension of the gospel on the foreign field. If they cannot be supported in Japan, then some other arrangements should be made for their subsidizing, as for example, by the organization of independent committees abroad; but to this writer, it is evident that they have outgrown the Foreign Mission Boards and should not expect indefinite support therefrom. This fact may be looked upon as providential guidance intended to force our schools more courageously to face their situation in this country. In the case of several institutions where all Board support except that for missionary salaries has been cut off, the effects have been altogether beneficial.

More immediately, however, an effort should be made to bring every school under definite and aggressive Christian Japanese leadership. No missionary should continue to head a school of the type discussed in this article, if it is possible to secure a Japanese principal. Furthermore, in order to safeguard the Christian future of the institution, every school should be organized as a *zaidan hojin*, with a minority of missionaries on its Board of Trustees. As time goes by the number of missionaries on the Board should decrease and those who still remain should be elected not by Missions or Boards, but by Japanese organizations. The church should take over the responsibilities as they are relinquished by the foreign organizations. Representation on the Boards should be so adjusted as to divide control between the alumni, the denomination, and the general constituency of the school, and no trustee should be elected who is not a working Christian.

The oft-debated question of the place of the missionary in these schools appears to the writer to be more theoretical than practical. In experience, the missionaries who are most appreci-

ated by Japanese educators are the ones who make themselves most generally useful to the school. Even if funds from abroad were to be cut off, the Boards could still keep up the life connection with our Christian schools by the sending of such missionaries to assist in their work. The time may come when the advice of recent commissions will be put into effect, and the foreign contribution of man-power will consist of short-term specialists, but that time is probably far in the future. The missionaries who have been most useful to the Japanese Christian schools in the past have been humble-minded men and women who were willing to take second place when necessary, who were able to adapt themselves to rapidly changing conditions, who saw in the teaching even of elementary subjects and in the daily contact with students opportunities for making an impress that would count for character and for Christ. It does not seem that the time has yet come for their type to disappear.

As each year more missionaries retire from administrative and executive positions, the Missions and Boards should increase their emphasis upon the religious side of the work in these schools. With all due respect to the Japanese leaders of our schools, we can sincerely say that they still need much that the missionary can give them in the Christian utilization of personal contacts. More missionaries, trained in the technique of work with students, might well be sent from abroad to work with the young men and women of the Christian schools in much the same manner as student workers are laboring with the students of non-Christian universities. Such leadership if offered would certainly be welcomed by the schools and should be fruitful of great results.

In conclusion, the writer would say that he is conscious of having dealt very inadequately with an important subject, but he trusts that this article will stimulate others to seek solutions for the problems of our Christian schools by looking at them as they are. The future of these schools depends upon the clearness with which we analyze their present situation.

The First Temperance Village in Japan

KAZUTAKA NORITOKI

Far away in the interior of the Noto Peninsula, which juts out into the Japan Sea, situated about seven *ri* away from the city of Kanazawa, is a small village of 280 houses, whose total population numbers a little over fourteen hundred persons. This is our Kawaidani Village. It used to have only one primary school building, which had been built scores of years before and therefore was in such a badly damaged condition as to be impossible of any further use in safety. But the village was so poor financially that it was forced to continue to use this unsafe building. If they were to replace it with a new one, the villagers knew that each family of the village would somehow have to contribute more than 150 Yen for that purpose. So, they and the village officers, all postponed year after year that which was absolutely necessary for them to do.

But the matter could not be postponed indefinitely. Prompt action was an urgent necessity. And the one who finally took up the problem with a real determination to solve it once and for all was Mr. Chusho Moriyama, a predecessor of mine as Chief of Kawaidani. He first called a meeting of the village representatives and a certain number of people of social prestige in the community and pleaded with them to consider in earnest the long-delayed question of building a new primary school. That was in August, 1925. In January of the following year was held a memorable meeting of the Committee on Village Improvement. The members

The above is the English translation of an address delivered by Mr. Noritoki, the chief of Kawaidani Village, at the auditorium, Karuizawa, on August 17, 1936, at a rally held under auspices of the Foreign Auxillary of the National Temperance League, and the W. C. T. U.—*Editor*.

present discussed possible ways and means of getting the needed funds, such as by reforming their manner of living, by saving as much money as possible, and so forth. But at first, no definite plan was proposed. Everybody knew then, however, that some decisive action must be taken in order to realize the building of our school, which was indeed the greatest enterprise ever to be attempted in our little village. And so, when finally it was proposed that there was no other way out than to have the entire village "go dry" and the motion was made that we, one and all, resolve to cease to manufacture, to sell and to drink *sake* for five years beginning with the first day of April in that year, namely, 1926, that motion was passed with enthusiasm and with a firm determination to carry it through.

This resolution was, however, only that of the Committee, whose members were but a few representatives of the village. Would the villagers as a whole endorse and act in accordance with this resolution? There was no little misgiving about it. The village officers and the members of the Committee, therefore, went around from district to district for about a week, trying to convince the people of the necessity and importance of the step to be taken and to persuade them to vote for total prohibition at the villagers' gathering which was to be held that spring.

Contrary to the fears of the leaders, all the villagers expressed their hearty agreement with the proposal and pledged their full support thereto. Now, the chief reason why they so easily accepted our new proposal was this: at that time about 9,000 Yen a year was spent for *sake* and the like in our village. Now if we should decide to go dry for five years, we could thereby save 45,000 Yen, the amount of money sufficient to cover the cost of the new school building. The villagers saw this plain truth. And they were glad to act on it.

Soon afterwards iron door-plates with the word, "*Kinshu*" (total abstinence) engraved on them began to appear on the doors of our houses. All the *sake*-shops, of which there were eight in our village, gave up their business of their own initiative, in view of

our new plan.

Thus the whole village was ready to go dry from the first day of April, as proposed. One of the districts (called Uryu) started total abstinence on March first instead of a month later, saying that if they were to stop drinking from April first they might as well start it a month earlier. In this spirit and atmosphere the entire village became literally and absolutely "dry" on the first day of April in the year 1926.

In those days, in that part of the country, we used to hear very little about temperance, still less about a whole community going totally "dry." So our village soon attracted the attention of local newspapers, and then of some of the larger papers of Osaka and Tokyo, all of which wrote much about what we had done. Reporters rushed into our village, many others interested in the problem of temperance came to visit us from all over the land, and hundreds of letters of congratulation and of encouragement were sent to us. A man of this Kitasaku Province sent one Yen a month for five years to help us. Thus our small village literally "awoke one morning and found itself world-famous," an object of wonder and admiration.

I must confess in this connection that at first the Committee, of which I myself was a member, felt rather ashamed to think that we had to stop the use of *sake*, which had long been used on all occasions from time immemorial, and was considered inseparable from the very life of the community, just in order to build one primary school. We were also afraid that outside people might think us a pitiable and despicable lot not to be able to raise the needed money in ordinary ways. So we wanted to keep our plan secret. But having found to our surprise that the world at large was really sympathetic with our efforts, once the plan became known, we were now all the more encouraged to carry out our resolution. And at last at the end of five years we were able to raise 45,000 Yen as planned, and succeeded in completely covering the cost of our new school building.

Since 1930 or 1931 there has been, as you all know, a nation-

wide financial depression. The country-villages faced the grave crisis of economic breakdown, due chiefly to an unprecedented fall in the prices of rice and silk-cocoons. It is needless to say that our own village was no exception. And to have been able for each of our families to pay in cash 170 Yen per year (that is, 150 Yen for the school building and 20 Yen for the current expenses of the village) for five years consecutively in the midst of the many difficulties they had to overcome, was almost a miracle and was indeed due to the determined carrying out of total abstinence on the part of our villagers. And they, fully appreciative of the benefits of temperance during those years, were glad to vote for the continuation thereof for another period of five years, especially in view of the economic depression.

According to the original understanding among us, a very limited number of special people in the village were allowed (to tell the truth) to continue using *sake* privately, if they so wished. But even these privileged people, when they saw the great beneficial results of total abstinence and also the wide-spread admiration for our venture, did not feel like availing themselves of this special privilege, and gradually ceased using it until there was no one who dared to use it at all.

In this way, as the years went by and as the practice of total abstinence was continued, the fundamental idea became firmly fixed in the mind of our villagers, that *sake* was a thing which should be driven away from among them not simply temporarily but permanently, so deeply were they impressed by the great results of their own decision. Thus the extension of the prohibition rule for the third period of five years was decided upon in April of 1936. All the villagers have now such a thorough understanding of the matter that no formal community meeting was necessary for the action. We simply watch and see occasionally that the thing is being carried out.

Thus we have now had the unique experience of being a dry village for ten years and four months. So, let me mention a little more concretely some of the effects of total abstinence upon our

community life during all these years.

1. Its effects upon the village finance.

In our village each family pays on an average an annual tax of 50 Yen, which is much higher than in other villages in our country. Yet, during all these years, we have not had a single case of default, or of delinquency in payment of the taxes. On the contrary, the savings of the villagers have considerably increased. For instance, the total amount of money deposited by them at the Industrial Guild of the Village was 27,819 Yen. In 1935 it increased to 101,881 Yen. In the three years after 1926, the amount of money deposited at the post-office almost doubled.

Then, since prohibition took effect, the building of new residences has become active. We have had eighty houses newly built and fifty-five reconstructed since then. Yen 107,000 was reported to be the total savings at the anniversary of total abstinence which we celebrated this April.

All this indicates something of the new activity in the economic life of our community.

2. Its effects upon the conditions of health and hygiene in our village.

Ever since the practice of temperance was started the general health condition of the villagers has made considerable improvement. Cases of dyspepsia, heart-disease, rheumatism and piles, which we used to suffer from in great numbers, have been cured almost naturally without resorting to medical treatment, since we stopped drinking. The number of patients has also decreased. In 1926 there were 206 cases of sickness, but in 1930, only 113 cases. The death-rate in 1925, that is, the year before the decision for prohibition was made, was 19.6 per thousand; in 1930, five years later, it had decreased to 16.7 per thousand. The average death-rate of infants in our country is 156 per thousand; in our village, it is only 65 per thousand.

3. Its effects upon education in our village.

As our school building is the product of our total abstinence, the very existence of it has been a living lesson to the pupils.

And the words of admiration and encouragement in the hearing of the pupils by many distinguished visitors to our school, such as, "This is the only temperance school in Japan," or "You are the most favored and fortunate school children in our land," or "This school is the product of the heroic self-denial of your parents," and the like, cannot but inspire them. Temperance has instilled into their hearts the sense of self-esteem and of aspiration to high ideals.

4. Its effects upon the moral life of the villagers.

As I have mentioned already, we used to have eight sake-shops in our village. These shops, like cafés in larger cities, were the haunts of drunkards who would often act shamelessly. But in 1926 all these shops were closed and consequently we have had no drunkards since. Again, in times of festivals and other occasions, *sake* would be used, and many a disorderly scene, which was utterly out of harmony with such special occasions, used to be enacted. Gambling, which was quite popular in our village, has also gone along with drinking. Thus the level of the moral life of our village has been greatly heightened since we went dry.

5. Its effects upon the home life of our village.

Many are the causes that break up the peace and happiness of a home. But we all recognize that *sake* is one of the worst enemies of home life. Many a home in our village had to suffer tragedies because of the drinking habits of their men. Particularly the sufferings of the house-wives were indescribable. But now the home life of our villagers has become like a veritable paradise. We now have no cases of divorce or of illegitimate birth. Peace has now come to our homes.

I have thus far told you about the origin, the history and the effects of total abstinence in our Kawaidani Village. Now before I conclude, let me point out to you what I believe is the real reason of our success.

It is true that the problem of building a new primary school constituted the immediate occasion and stimulus for our decisive

action and made the achievement comparatively easy. But I presume any other village may have a similar problem and yet find it difficult to accomplish what we were able to do. Ever since our village took the decisive step, the cry of temperance has been loudly raised all over the country, and yet frankly speaking, very few are the communities which might be looked upon as our examples in regard to temperance. If I am mistaken in this feeling I shall indeed be glad to be corrected and shall deem it a matter of hearty congratulation for the temperance movement in our land.

Temperance may be likened to a good seed of a plant. However good the seed might be, if it were sown upon barren, stony soil, it could never be expected to strike root, grow up, blossom forth and bear fruit. Our Kawaidani Village had fortunately been a fertile soil, well cultivated for many years previously. So when once the seed of temperance was sown upon our soil, it grew and flourished year by year until now after ten years, as we have seen, it is bearing good fruit. That is, our villagers had good qualities and fine training which made them quite prepared to adjust themselves to the new situation.

A country village far away among the mountains, as ours is, has always enjoyed the prevalence among the residents of good education. Moreover, we have in our village eight Buddhist temples, and Buddhism is influential among us. The villagers are glad to listen to good speakers on devotional subjects, and try to practise what is preached to them. They are gentle, kind, sober and peace-loving as a whole and this may be due to the influence of religion. Indeed "Heaven helps those who help themselves." And we are grateful to God that we were such a poor village, for we were thereby given the chance to find a way out.

(Translation by Professor Takuo Matsumoto)

Koreans in Japan

L. L. YOUNG

When Koreans first began to immigrate to the Japanese islands, history does not record. The probabilities are that for thousands of years at different times they came in large numbers. Within more recent years, colonies of them are known to have settled near Tokyo, Wakayama, Kagoshima, Osaka and Kobe. Between the two latter places the name Korai marks the village where many of them are said to have settled many years ago. Korai Bashi (Korai Bridge) and other places in Osaka tell the same story. It is a well vouched for fact that when the Japanese armies were returning from Korea some three hundred years ago they brought with them thousands of Korea's skilled workmen. These were located in different places. One colony settled at Kagoshima in the South of the island of Kyushu where up until recently many Korean customs survived. Satsuma, the most coveted crockery ware in Japan, originally came from the South and is said to have been produced by these early Korean artisans. Japanese scholars admit that Korean men of letters many years ago did much for Japan in a literary way. Buddhist temples in Osaka and other places show unmistakable evidence of Korean structure and art.

During the past thirty years another remarkable immigration of Koreans into Japan has occurred. It is a conservative estimate to make that during that time around six hundred thousand have settled in this country. It requires little imagination to foresee the destiny of these. Some will doubtless return to Korea but the great majority will follow the footsteps of similar immigrants in

Note: This article is reprinted by permission from the April, 1936, number of "The Korea Mission Field."—*Editor, J. C. Q.*

the past. Already there is clear evidence that this is now happening. Many Korean children already speak the national language better than their mother tongue and many others do not know Korean at all. When their parents want to be understood they must speak to their children in Japanese. Changes in customs, manner of dress, and general outlook on life are rapidly taking place but in nothing is this more marked than in the language. The next generation will require to be taught, in all probability, entirely in the language of its adopted country. Our Christian leaders, cognizant of these facts, are seeing the necessity of all our church workers being well equipped with the national language as soon as possible.

Former immigrations left their impress for good on Japanese life. The scholars made a good contribution. The artisans of three hundred years ago are living still in the spirit of Japan's fine crockery. What contribution will the people of this immigration give? Will it be for good? It is perhaps too soon to judge but the possibility of their giving any good material contribution is small indeed.

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Early in the year 1927 the question arose in mission circles of The Presbyterian Church in Canada as to the advisability of our church beginning mission work among the Koreans in Japan. This question later came before the Mission Board of our church at a regular meeting held in Toronto early in March of that year. At this meeting it was decided that Mrs. Young and I, then home on furlough, should proceed to Japan in September and after looking into the possibilities of beginning work for the Koreans there, report to our home Board. About ten days after this meeting, our Board secretary received a letter from Dr. Chas. Allen Clark of Korea in which the latter expressed the hope that our Board would see its way clear to send us out for the Korean work in Japan. At the same time he urged that we might co-operate in some way with the parties already engaged in that work.

We arrived in the Orient late in September accompanied by a

deputation from our church Board and after a short stay in Japan went over to Seoul to meet the mission committee of the Korean National Council of Churches and Missions. After full discussion with this committee, an agreement, subject to the approval of the Canadian Presbyterian Church Board, was reached. It was finally agreed that we should co-operate in the work for Koreans in Japan as a whole and that our mission, through its representative on the National Council, should confer with that Council upon all matters of vital importance to the Chosen Christian Church.

In 1927 our Mission began its work with a staff of two missionaries, one male evangelist, and one Bible woman. At the present time, February, 1936, we have 4 single lady workers, one married couple, and one single male missionary. Of Korean workers we have 10 pastors, 3 men evangelists, 3 men students on partial support who assist the churches on Sundays, 11 Bible women on full Mission support and 9 others receiving part salary from the the churches. The Mission supports three young women in Bible schools who are preparing for Bible women's work. Thirteen new groups get some assistance in paying the rents of their places of meeting, and Daily Vacation Bible Schools each year are given considerable support.

Mr. and Mrs. Young came to the work in 1927, Miss Jean MacLean in 1928, Miss Ethel MacDonald in 1929, the Misses Gladys Murphy and M. E. Anderson in 1930, and Mr. Malcolm MacKay in 1934. With the exception of the two years the Misses MacDonald and Anderson were in Nagoya, the missionaries have always resided in Kobe. Our Korean pastors at present are located as follows: Han Tai You at Sapporo in Hokkaido, Chu Kwan You at Yokohama, Pak Sang Dong at Nagoya, No Chin Hyun at Kyoto, Choi Yong Hark at Wakayama, Coe Ray Wee and Moon Chong Su in Osaka, Oh Kun Mok at Okayama, and Ye Won Mo at Shimono-seki. The churches in Kobe are at present without a pastor; but one has been called and we expect he will soon be settled there. These men all have charge of a number of churches. Some have as many as nine under their care. Pastor Kim Chi Syun, recently

returned from studying abroad, with residence in Kobe, is engaged in literary and revival evangelistic work in the whole field. Mr. Pai Yong Jun is caring for the groups in and around Fukui and a helper will soon be sent to Yawata in Kyushu to assist Pastor Ye in the work there.

* * * *

One does not need to look far to learn that a great many Koreans are now living in Japan. Regulations aiming to restrict immigration have been put in force but still they come. They are in large numbers in all the cities, especially those where many factories are located. Within the city limits of Osaka are 170,000; Tokyo has 50,000; Nagoya about 40,000. They are by no means confined to the cities. You will find them in almost every town and country side in the land. The writer found six Korean men married to Ainu women and living on the west coast of Karafuto. They are not segregated to any great extent even in the cities. To look them up is often a difficult task especially when they are wearing foreign or Japanese dress. Fortunately many of the women have retained their native costume and this makes it much easier to locate the section where the Koreans are living.

They are found at many different tasks. Those working in the factories have a fairly secure means of livelihood, especially where they have become efficient at their tasks. In recent years an increasing number are becoming merchants and in this way have greatly improved their financial standing. Unfortunately among these are some who will do anything for money. The liquor business, the so called white slave traffic, and the iniquitous café have claimed many. Towns that a few years ago did not have a single Korean café, now have them in numbers. These are centers of vice of all kinds and are ruining the lives of many each year. The morphine curse, too, is claiming its share. The addicts of this terrible habit are more to be pitied than lepers. Body and mind alike under its deadly influence are soon ruined. When the addicts are asked how they came to such a condition the usual reply is to the effect that when they were sick and without friends or money, the

vendors of the drug gave them free "treatment" for a while, and afterwards they found it impossible to get along without the drug.

Probably more than one third of the Koreans in Japan are day laborers. Their residence anywhere is temporary. They frequently live in rude shelters put up by themselves and made of old boxes and flattened out tins. Like people of this class anywhere, it is very difficult to get them to come to church.

It is probably true that very few Koreans come to Japan with the intention of remaining permanently. They are on a quest for money and when they have made their "pile," expect to return to Korea, buy land, and live happily ever afterwards. Some of our best families have done this. The great majority, without doubt, will remain in the land of their adoption. The young people come first and after securing work send for their parents. Eight years ago one seldom met an old Korean over here. Now we see them everywhere—good evidence that the family has come to stay.

* * * *

Connected with the Chosen Christian Church are something over sixty churches and other places of worship where regular services are held. These for the most part are in the large cities. The Nagasaki group in the south west is distant from the farthest north group in Ciska, Karafuto, a distance of five full days by fast train and steamship travel. All between is the present parish of the Korean Church.

On visiting Japan's great cities, one readily gets the impression that it would be very difficult to get together there a congregation of true Christians. Every thing seems to be against it. The crowded quarters, the poverty, the scramble to make a living, the downward drag of the life in slum communities, the attractiveness of vice and the desire to make easy money, do not make a pleasant atmosphere in which to grow a church. Still the fact remains that the Korean congregations are increasing in membership and the Christians growing in faith and zeal. During the past eight years new Christian groups have increased on an average of five each year. The Christian messenger is welcome everywhere and

his message listened to respectfully. When visiting their homes, we frequently meet men who say they know the doctrine is good; and although they will not believe themselves, are willing to have their children attend the Sunday School and become Christians.

We regard it as our task to give the Gospel to all the Koreans in Japan. We have no authority for thinking that all will be saved; but according to the Word of God we know that true believers are being gathered out from among all peoples; and we feel it is our duty and privilege to give the Koreans in this land the opportunity to be among these. We also know we must aim fully to instruct Christians in the way of life. Self support in this Korean church will necessarily be slow, but we are glad to be able to report progress in the right direction. Almost all our older groups now pay their local expenses including the rents for their places of meeting.

At present fourteen of the congregations own their own church buildings. Half of these buildings are small and unsatisfactory but the remaining seven are well built and sufficient for present purposes. Of these the four largest were built during the past two years. The one in Nagoya was completed and dedicated in 1934. It is situated in the center of a large Korean population and seats between four and five hundred. The one in Shimonoseki was finished in November of the same year. It is not as large as the former, but will seat about three hundred. A manse built at the same time adjoining the church is a new feature in Korean church buildings over here. This is a precedent which will likely be followed in the future. Many difficulties are encountered in erecting such buildings. Purchasing the land in one of these big cities is always a major operation. Then, securing permission to build, meeting all the regulations regarding building, and raising the funds for the work (to mention a few of the difficulties) requires patience, perseverance and plenty of grace. All concerned, and especially the local congregations, have reason to congratulate themselves on securing these fine church properties.

The story of the fourth building is somewhat long and complicated. I have not space to go into it now except to say that the

property, including land and fully furnished building, costing 15,000 Yen, was presented to the Korean congregation in Kyoto by Mrs. Irvin, formerly a missionary in Kôrea, and for some years retired and living in Kyoto. The pastor's failure to comply with the regulations regarding the registration of the congregation, is given as the reason why permission to use the building as a place of worship has not as yet been given.

The Chosen Christian Church in Japan has been operating under its own constitution since 1934. In February of that year representatives from the churches met in Osaka and drew up a constitution. In doing this they had in view the needs of the young and growing church. The constitution provides that the church be entirely self governing.

One of the very encouraging things about this work is the fine spirit of co-operation shown by all concerned. The National Council of Churches and Missions in Korea, the Presbyterian Church in Canada and the Korean Work Committee of the Federation of Missions in Japan work together in the spirit of Christ toward the same end. Besides these there are many helpers and well-wishers. Among these we would mention many Japanese churches, Christians missionaries in Japan and the British and Foreign and the American Bible Societies. To all these the Chosen Christian Church in Japan through its chairman would extend most hearty thanks.

SOME STATISTICS OF THE KOREAN CHURCH IN JAPAN FOR THE YEAR 1935

No. of Churches	49	No. of Sunday School Pupils	2,784
Prayer Meeting Places	23	Daily Vacation Schools.....	56
Korean Pastors	12	" " " Teachers	164
Male Evangelists	4	" " " Pupils	2,207
Student Male Evangelists ..	4	Christian Endeavor	
Bible Women	21	Societies	31
Church Officers	218	" " Members	834
Baptized during year	198	Kindergartens	7
Communicant Members ..	1,098	" Teachers	9
Total Christians,		" Pupils	222
including above	3,192	Women's Missionary Soc. ..	39
Sunday Schools	87	Women's Missionary	
" " Teachers	271	Society Members	735
		Total Native Church	
		Contributions	¥24,790.60

Case Studies in Newspaper Evangelism

M. S. MURAO

It is now quite generally known how Newspaper Evangelism carries on its operations. An advertisement is inserted in a daily paper; an application is received from the interested inquirer for further information about Christianity; a prospectus is sent; further inquiries are received concerning what is involved in joining as a member; a membership card is signed and the inquirer tells about his condition in detail in the "connection card;" the monthly magazine is sent, library books borrowed, letters exchanged, then at an opportune time the inquirer is introduced to a church. This much of the routine is familiar to the public, but little may be known of the actual condition of the operation and the results of the work.

Therefore the following extracts are presented at this time by way of information, from the cases reported recently from one of the New Life Halls which make up the links of the Japan Christian News Agency.

In May, 1933, we received a letter from a girl of 20 years of age at that time, who applied for information on Christianity. She came to know us through our advertisement in the "House Wife's Friend," a monthly of half a million circulation. Her name is Hatsuko Karikago. By means of our Connection Card we found that she was a poor peasant girl in a plight, living near the Hakone Mountains, in Kanagawa Prefecture. Her mother was dead, her father and oldest brother were not in harmony, her other brothers were away from home but had not as yet established themselves. She was keeping house, and working in a silk

factory. But she wanted a higher life, she would like to get a job as a house-maid, where she might find time to read. She had only had a primary school education. The letter was not in good writing, but showed some good qualities.

We introduced her to the pastor of St. Mary's Church, Hirazuka, the nearest church to her. We also introduced her to a missionary working in the same district. The pastor took the trouble to call on her, and by the united efforts of the Christian workers, this girl got a job with a doctor as a maid. Because of her urgent request for a job we had a little fear that all that she wanted from us was a job. But she went on borrowing books from our Library, paying her fees in monthly installments. Our heart shrunk when we received those small amounts of money from this poor girl, but we kept receiving them because we thought it would do her good. She began going to church, but when this was discovered by her father she was forbidden. But she was allowed to go on reading our books and magazines. And later she got permission for going to church.

Three years passed, and in March, 1936, to our great joy and encouragement we received the following communication from her:

"Yesterday (23rd), at the evening service at the church, I received the precious baptism in the holy name of the Father and the Son and the Holy Ghost, the pastor and his wife kindly becoming my god-parents. I am filled with joy and thanksgiving because I have now become a servant-maid of Lord Jesus himself, and am very grateful to *Sensei* and others who took all this trouble in leading me. I am most grateful also to my own church people who came to the service in the pouring rain, and showered me with the words of congratulations, "*Omedeto*." I am crying for joy and feel I am really saved."

We sent a letter of congratulations to her, to which she replied, "My present master is a Christian. Although he is not a member of my own church, he knows the minister and members of our church. So I am hoping to attend church as often as my duties

here allow me. This house seems to be busier than the one I served before, so my letter has to be brief."

On March 4th, 1936, a girl of 29 years of age, unmarried, was baptized, on her sick bed. Her name is Ryoko Mizoe, and she lives in a town near Mito, a prefectural capital north of Tokyo. She has been suffering from consumption for the past eight years. Although, still uncured of her illness, she writes that she will never forget the inspiration she received at baptism which gave her the assurance of grace and hope.

She made application to us in June 1933. We learned that she was a graduate from a medical college in Tokyo, but kept in bed because of illness. She joined as a member subsequently, writing to us in the following words:

"When my illness takes a bad turn as it has done so often, and when I reflect on my long illness, I often wonder if it is really worthwhile for me to continue like this and live on. Is it right for me to be of so much trouble to the people around me? What use is there of my existence; what is my mission in life, if there is any? These questions accost me at every turn, and I almost feel like rebelling against life itself. I now have to lie still because my illness took a bad turn quite recently, but I am glad and thank you, because you so kindly admitted me as one of your members."

In December of that year we inquired of her if she would like to be introduced to a near-by church. She declined our offer, saying that her mother is a step-mother, and she did not want to do anything which might hurt her feelings. She said further in her letter that what she was afraid of was a stranger's visit to her, but when she was able to walk, as she hopes to be, she intended to go to church.

In May 1934, we sent out a letter of inquiry to her, to which she answered saying that through the guidance of our magazine, she was reading the Bible. Her mother had died in February and since her brother was coming to confer with her about things, she would consult with him about the church introduction. In August

in the same year, she personally asked for church introduction. She was introduced to a church in Mito City. Then she wrote to us as follows:

"Thank you very much for your kind letter, and the introduction to Rev. Mr. Ando. Just as I was thinking of writing to him, at 11 a.m. I received a call from a kind lady, Miss Mizuno, who came to see me in Mr. Ando's stead. I listened to her story of the love and grace of God, and forgot that the hours were passing. I listened to her, sitting up, but she told me that I should lie down, so I obeyed her. Although I was embarrassed to hear such sacred words while lying down, I was very grateful. I asked her to bring me a prayer book and a hymn book next time she came to see me."

Two years elapsed, during which she was a regular member. Then, on February 12th we got her letter which said,

"Forgive me for my long silence. But I have been kept informed about you through the monthly magazine, "New Life". The Catechist from the Mito Church tells me that I am now ready for baptism, so I am preparing for it. Please let me know what I should do to the church, to the people who may be coming (two or three, I am told) from Mito to be witnesses at my baptism. I have been lying in bed for 8 years, and now am living with an old maid alone. I desire not to be too great a burden to the church people."

My poor English can not translate fully the beautiful spirit shown in her letters. She lives in a prefecture which is supposed to be the most difficult place to evangelize, and is the province whence so many ultra-nationalists come from in these days. Please pray for her.

A young man, Sutekichi Yamamoto by name, was baptized in a town in the center of the main land along the shore of Lake Biwa (the biggest lake in Japan) on March 5th, 1936.

He joined as a member of the New Life Hall on June 10th, 1935 through our advertisement in the paper. Since then he borrowed book after book from our Library, all of them of a serious

nature, including three Lives of our Lord. He had been instructed through the monthly magazine as well.

Early in February this year, we received the following letter of inquiry,

"I have been one of your members since last June. By means of the monthly magazine, "New Life," books borrowed from your Library and the Bible, I have been led to the conviction definitely and absolutely that Christianity is the thing for me, and nothing else. So though I am very sorry to trouble you so much, I shall be very much obliged if you will answer me the following question, immediately. Though one is convinced that he has the Faith definitely, if he is not attending the church and has not received baptism, he can not be called a Christian, and can not have any relations ("ties", as he says) with God the Father. Is this the case? I shall appreciate it very much if you send me any literature explaining baptism, for which I enclose postage stamps herewith."

Although he lives in front of a station the nearest church is from seven to ten miles away. We wrote to him about the need of church attendance, and urged introduction to the church. Then he wrote to us,

"Thank you very much for your answer. I read your article on baptism in the February number of the "New Life." I neglected to tell you about this. I apologize. Now it is quite clear to me that baptism is very important for becoming a Christian. But I should ask your pardon for intruding into your busy life, and ask your instruction on the following points: (1). I understand fully the importance of baptism. But I should like to receive it at my own house together with my mother. Is it impossible? (2). Where shall I make application, in case it is possible? (3). I notice in the correspondence columns of New Life, that people make mention of a preparatory ceremony for Baptism. Are two occasions necessary for baptism? (4). At the baptism am I to be called upon to answer questions regarding the doctrine? (5). Will the ceremony require a long time?

(6). Please explain fully the necessary payment as to the traveling expenses and honorarium to be paid. (Kindly answer in the order of the questions.) I am sorry to trouble you with so many troublesome questions, but will be grateful for your early answer. When I am clear on these points I may follow your advice of being introduced to the pastor. But if it takes too much time and money for the affair, I may have to ask for some delay in deciding, etc."

He was satisfied with our answers, and was introduced to a missionary and his assistant. He was found ready for baptism.

After baptism, he wrote to us,

"I am very thankful to you for taking so much trouble recently regarding my baptism. Thanks to God, on the 5th of this month, Rev. Mr. Smith and Mr. Saeki traveled ten distant miles to come, and I was baptized. I consider this a result of the gracious providence of God, and I am filled with thanksgiving. Since I am now starting a new life, having been cleansed of all my sins and received as a child in the Kingdom of God, I am determined to pursue the life of Faith in a straight forward way. I ask you to continue instructing me."

His mother was not quite ready for baptism at the time, but with the strong faith of her son, we hope, she will also be led to Christ soon.

On February 23rd, a baptism took place at St. Andrew's Church, Yokohama, of a girl 20 years of age, a graduate of a Yokohama girls' school. She was led to Christ through the work of the New Life Hall. Her name is Jinko Watanabe.

On December 14th, 1934, she applied for information and in January 1935, she joined as a member. In the same month she wrote to us as follows:

"I am in receipt of my membership card, and the Church Hand Book, for which I thank you. Two years ago I lost a girl friend of mine by death. She and I had been like real sisters. When I lost her, the fear of death, and the desire for life made me worry deeply about myself, with the result that my health

was greatly impaired, and I was sick in bed for a month. I regret that I did not possess enough soul-culture to meet such a crisis. I desired to get help from some power. But I did not know how to go to church and was afraid of my ignorance of Christianity. These worries led me to be almost desirous of joining my dear friend who was dead and away from these worries of mine."

"Then I discovered the New Life Hall through the Tokyo Nichi Nichi, and without hesitation applied for your prospectus. I feel very happy now in being able to receive your instruction, and feel very sorry for my dear friend who left this life without waiting for the springtime of nineteen years of age. She had been a student at a Christian Mission School. I wish we were able to study Christianity together. These thoughts fill me with much sadness. But since becoming a member of the New Life Hall every day of my life is spent in blessing and happiness. Please forgive me for writing about my own self at such length but I felt so happy that I could not keep this all to myself. Asking you for your continuous guidance

Later, at her request we introduced her to the church. Then still later she wrote to us to say that our replies and the monthly magazine had not reached her. We sent duplicate copies. The following is her reply:

"I am sorry for causing you so much trouble. I found finally that the trouble had been caused by my father opening my mail. He did not want me to have any secrets. I am sorry for him, but I understand that all this was caused by his deep love for me. I wish I could be trusted more by my father, since I am already of age. Even in the matter of going to the church, I must be strictly punctual about the time of coming home. I would like to receive baptism as soon as possible, but when I think of the shock it will give my father, I hesitate about asking his permission for that. Of course I do not want to keep any secret from my parents. This matter is my daily concern. The magazine "New Life" is my help and encouragement at such a time. Yes,

God has saved me. I should not be afraid of the outcome. I am even feeling that even my father and mother who are so indifferent to the Faith at present may in the near future be led to the happiness of knowing Him. The attendance at the church service impresses in me the love of God deeper and deeper . . ."

She continued to write to us about her progress. Five months after joining as a member she could say this,

" I am now passing every day with serenity and peace of mind, and am most grateful to all the teachers who showed me the way In my letters to my friends, I can not help mentioning my prayer life and happiness and telling them about the grace of God. Last month one of my uncles died. I was sad at the loss, but my soul was filled with something which I had not had at the time when I lost my girl friend. I could overcome my sorrow, and could even comfort others with spiritual matters. I wrote on the back of a picture of my uncle 'But rather rejoice because your names are written in heaven'."

After her baptism we receive this letter which was filled with joy and hope:

"After a little over a year since coming in contact with you, I was able to receive baptism on the 23rd. I am starting my new life, with the name of Mary Magdalene, and as a member of the Kingdom of God. Oh, when I think of all the trouble you took in guiding me! My father insisted that having faith was sufficient, that it was not necessary to receive baptism. My mother joined him in this matter in spite of the fact that her own brother is a Christian in a city far away from us. But the pastor was so kind and tactful that he received permission from them for my baptism. I am praying for the day when God will give His call to my parents, and our whole family can worship Him in unison."

These are but a few examples of the work God is permitting the New Life Hall to do for his Kingdom, through the kind cooperation of supporters.

Problems Faced by the National Christian Council

WILLIAM AXLING

The Fourteenth Annual Meeting of the National Christian Council of Japan faced six vital problems.

The Government's Religious Organizations Control Bill.

Four different cabinets have formulated bills providing for a closer control of religions or religious organizations. As early as 1902 the Yamagata Cabinet presented to the Diet a bill for the control of religions. It suffered defeat because of the fear of unfavorable foreign opinion and the feeling that it placed Christianity on too free and favorable a footing. The bills put forward in 1927 and again in 1929 were both withdrawn before voted on because of the strong opposition within and outside of the Diet.

In the light of this past experience the present Cabinet has drafted not a Religions Control Bill but one for the control of Religious Organizations. In order to steer clear of the charge that it violates the clause in the national constitution which guarantees religious freedom to every Japanese subject its approach and phraseology is that of supervising religious organizations.

Rev. M. Tomita, the only Protestant Christian representative on the government's commission for the study and revision of the bill is convinced that the main purpose of the bill is to control the numberless pseudo-religions which in recent years have sprung into being and swept across the Empire like a forest fire. Some of these like Omotokyo and Hitonomichi that numbered their adherents by the hundreds of thousands have already come under

the government's ban because of their dangerous doctrines and questionable morals.

It is not an easy thing to draw up a law covering religious organizations so different as those of Shinto, Buddhism and Christianity, to say nothing of the two hundred varieties of these and the near-religions in the Empire.

There are still danger spots in the bill. Has the government the right to legislate regarding doctrines? Has it the right to decide whether a church should or should not be organized? Has it the right to fix the educational standard for pastors and Christian workers? These matters are still in the discussion stage. Contrary to past experiences objections and suggestions from the Christian representative are being given most careful consideration not only by the government but by the Shinto and Buddhist members of the commission as well.

The Annual Meeting seemed persuaded of the need of some legislation of this character and ready to cooperate with the government in getting as good a bill as possible.

The Shinto Shrine Problem.

Increasingly the matter of paying homage at the State Shinto shrines is becoming a test of patriotism for every Japanese citizen. Pupils in the public schools and students in all educational institutions are taken to the local shrines. In many localities patriotic organizations, local officials and public sentiment bring pressure upon the members of the community to demonstrate their loyalty to the community and the nation by doing obeisance at these shrines. Where there is any hesitation coercive measures are sometimes resorted to.

It has become imperative therefore for the Christian church to think the situation through, define its attitude and determine its action. This question was dealt with in a Round Tablet Conference held the evening before the Annual Meeting met and again in one of the sessions of the Annual Meeting.

In this discussion the following matters were brought out:

1. The government has insisted for many years and still adheres to the interpretation that State Shinto shrines are not religious. They commemorate the memory of the nation's builders and those who have made outstanding contributions to the nation's life.
2. These shrines are national structures and are maintained by national funds.
3. The priests who serve at these shrines are not looked upon nor treated as religious leaders, but as government officials.
4. The purpose of these shrines according to the government's repeated declaration is to foster the spirit of reverence for the nation's builders, cultivate patriotism and serve as a system of social control.
5. The government considers obeisance at these shrines purely an expression of patriotism and respect for heroic personalities of the past.

For the Christian the following difficulties are involved:

1. The ritual employed at these shrines includes features which are distinctly religious.
2. The priests who serve at these shrines offer prayers for the worshipers and the nation, conduct funerals and marriages and traffic in religious charms.
3. Many educational institutions take their pupils or students to these shrines for the express purpose of fostering their religious sentiment.
4. The masses look upon these shrines as religious and visit them for the purpose of worship.
5. Originally they were undoubtedly religious in character.
6. Many of these shrines were not built to the memory of the nation's builders but have a questionable traditional value.

The discussion seemed to lead to the following consensus of opinion:

1. Christians should recognize the national character and value of these shrines and as loyal citizens pay homage to those whose memories are enshrined there.
2. Christians should accept the government's interpretation that these shrines are not religious and help to make that interpretation known and understood in their own circles and among the people at large.
3. Christians should press for the elimination of the religious features connected with these shrines and their ceremonies.
4. Christians should help all concerned to an understanding of the difference between the obeisance paid at these shrines to the nation's notables and the worship of God.

Church Union.

The Commission on Church Union appointed by the All-Japan Christian Conference in 1935 has continued the study and promotion of union during the year. As an outcome of the year's work it drew up an ad interim report in which it proposed:

That instead of pressing for organic union from the beginning church union be realized on a federated basis of organization, giving the existing communions considerable autonomy for the present.

That a Central Headquarters be set up whose work it shall be to correlate the various denominations, unify their programs and gradually work toward complete union.

That all new evangelistic efforts both within and outside of Japan be cooperative in character and planned and carried forward under the auspices of this Central Headquarters. That arrangements be made to facilitate the passing of members from one denomination to another in order to stop the tragic leakage and loss to the Christian church because of the large number of unnourished and unrelated absentee church members.

The Annual Meeting took no action regarding these proposals but left the Commission free to prosecute its work along these lines.

Social Creed.

A revised form of the Council's Social Creed was presented to the Annual Meeting for discussion and action. Unfortunately it was overshadowed by the interest in the Religious Organizations Control Bill and the Shinto Shrine Question and failed to receive the consideration which it deserved.

The alterations suggested look toward eliminating purely political and temporary features and setting up standards and ideals which promise to give a permanent lead in building a fairer and finer social and world order. This makes the revised creed an idealistic rather than a severely practical and realistic pronouncement.

In its revised form it reads:

SOCIAL CREED

Worshiping God as our Father, fellowshiping with mankind as our brothers, making the Christianized social life our ideal, and through the actual realization of love and justice as revealed by Christ, we strive to be loyal and obedient citizens.

We repudiate all forms of materialistic education, all forms of materialistic thought, all forms of social reconstruction based on force and strive to further the progress of the Christian type of character education.

Moreover we pray that from our number there may go forth many who in accordance with the principles and spirit of Christ shall by their lives give themselves to the solution of social problems.

We would make Christ's life a live reality in the total social structure. Inasmuch as the source of all things comes from God and should revert to God, we believe that all earnings from them should be dedicated to God and made available and used for the prosperity and welfare of mankind.

Based on these ideals we advocate the following matters:

1. The freedom and equality of personal rights and equal opportunity for all peoples and races.
2. The sacredness of marriage and equal responsibility for chastity on the part of both men and women.
3. The betterment of the treatment accorded women educationally, socially, politically and in industry.
4. Respect for the personality of children and the prohibition of juvenile labor.
5. Encouraging the practice of making Sunday a public rest day. (With the expectation that wages will be paid.)
6. The abolition of licensed prostitution.
7. An aggressive advocacy of temperance on a nation-wide scale.
8. The enactment and enforcement of social legislation such as: a social insurance law, a national health conservation law, a minimum wage law, a law legalizing labor unions, a law protecting tenant-farmers, an old age pensions law, a housing improvement law, a law for the protection of mothers and children.
9. An ethical regulation of the economic life, such as: the encouragement of cooperatives, the extension and perfection of urban and rural social betterment facilities and an impartial system of taxation.
10. The implementation of the Paris Peace Pact. The maintenance of the International Court of Arbitration. The promotion of world peace.

The 1938 World Christian Conference

The change of place for the holding of the 1938 World Christian Conference of the International Missionary Council from Kowloon to Hangchow, China, was approved. The Japan National Christian Council has been allotted 35 delegates to this gathering 30 of whom are to be nationals. The incoming Executive Committee was instructed to select the personnel of Japan's delegation and to make the necessary preparation for this meeting.

It was suggested that the preparations for the meeting of the

Universal Christian Council for Life and Work which is to be held at Oxford in 1937 and the Conference on Faith and Order which is to be convened at Edinburgh this coming summer be interwoven with the preparations for the Haystack gathering. Also that there might be a real advantage in planning as delegates some of those who will attend the two conferences to be held in Zurich in 1937.

Nation-Wide Evangelism

Because of the fact that the Nation-Wide Union Evangelistic Movement is in operation and endeavoring to keep the fire of evangelism burning across the Empire the Annual Meeting made no new plans in this direction. The program of the meeting was planned so as to stimulate interest in and back up the work of the commission in charge of the Nation-Wide Movement. The outstanding emphasis was on the need of group evangelism. The idea being to organize a number of Evangelistic Bands in every church and through them start the whole church as well as a new evangelistic crusade, incidentally inaugurating a revival of personal evangelism.

News From Christian Japan

Compiled by J. H. Covell

Tokyo Volunteer Chon Presents "The Messiah". Christmastide was again enriched for the Tokyo and Yokohama communities this year by performances of Handel's Messiah by the Tokyo Volunteer Choir and foreign friends under the leadership of Mr. U. Nakada. In Tokyo they were assisted by the New Symphony Orchestra. This group of about sixty voices has made a fine impression with its annual presentation.

A Correction: In the autumn number of *The Quarterly* it was stated in error that the amount on deposit in the accounts of the Missions' Mutual Fire Protective Association was ¥817 70. The amount should have been given as ¥9811 70. The acting secretary of the association adds, "This balance is growing steadily, our business is also growing, and we are ready and anxious to serve our constituency, both as Missions and as individuals, still further to the best of our ability."

Pastor Supports Church and Settlement in Kyoto. In the Tanaka district of Kyoto the Rev. Shunichiro Sodeyama has built up a unique church and settlement work which is the outgrowth of love and enthusiasm rather than of the usual procedure. He started in his own home with no outside support. Now it is a home for the homeless as well as a clinic for the suffering. Despite charges that this pastor degrades the ministerial profession by supporting the church, it is said that his efforts have done more to democratize Christianity than any other agency in the city. Of eighty churches there only two that minister to the poor and the outcaste. The Rev. Winburn Thomas assists Mr. Sodeyama.

Recent Visitors to Japan include Mr. and Mrs. Galen Fisher, Dr. J. Ross Stevenson, Commander Evangeline Booth, and Dr. W. E. B. Du Bois, the well-known Negro scholar.

Methodist School Kamae Bay Road From 1900 to 1905 the school of Japanese
Christianity prospered reaching a total of 100,000 for the government and
other schools. Especially they were successful with the new government
for 1900-1905. The government in 1905 gave the 100,000 to the
government among 10,000 in 1905 and 100,000 in 1905. The
government. When a government primary school is established, the school will
often be the way to the new government. The school will

How to Teach in Japan The school of the new government is
a Japanese school and a German school in Japan. The school of the
new government is a German school and a German school.

Founder of Kagawa Bible School The school of the new government is
the school of the new government. The school of the new government is
the school of the new government. The school of the new government is

The Kagawa Fellowship's Bible School The school of the new government is
the school of the new government. The school of the new government is
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Christmas Week The school of the new government is
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Kansai (Osaka) district. Christians have long been the champions of the exploited girls whose lives have furnished so much of the local color for novels of Japanese settings.

Rightest Youth Groups Amalgamate. More than one hundred young men's organizations with rightest tendencies are merging into one great movement, it is reported. Among those interested in the movement are the Kwanto Student Council, the Patriotic Farmer-Labor Comradeship Society, the Laboring Japan Party, and the New Japan Kokumin Domei (Citizen's League). The movement is to be called the Associated Youth Troops for Pure Restoration, according to the Tokyo *Miyako*.

Prices Reach New High. According to the Tokyo daily, *Nichi Nichi*, the average index number of prices of wholesale articles in Tokyo for November advanced 1.5 percent over October to 203.5 on a basis of 100 in 1900. This indicates the highest point since December, 1929. Prosperity of the munitions industry is responsible for this, the report continues. The importation of iron from the Soviet Union has stopped completely since the agreement between Japan and Germany, and the marine strike in the United States has cut off iron imports from there. Building costs are said to be up about 20 percent and still rising.

Settlement Has New Plant. Fraser Institute Settlement in Hiroshima, headed by Rev. Wayman Huckabee, recently dedicated its new building and facilities. The work was begun sixteen years ago as an evangelistic center, but for two years has been doing welfare work. By cooperating with St. Luke's International Medical Center in Tokyo an extensive clinic and children's medical service has been developed. Two young women are now training to be nurses in this settlement.

Kagawa Pleads for Rural Health Guild. Dr. T. Kagawa recently led a group of laborers and representatives of cooperative guilds and dispensaries in an appeal to the budget bureau of the Finance Ministry for approval of the Home Office's request to subsidize national health guilds in rural communities. The plan proposed calls for ¥2,000,000 during the next twenty years. It is reported that the national association of medical men has turned

against the plan, fearing that it would hurt the practice of doctors, and that officials brand the proposal as merely a paper plan, saying that the farming communities will not be likely to back the health insurance plan as the city workers have done. The visitors pointed out that among country people the death rate is 18 a thousand as compared with only ten in Germany. Dr. Kagawa argues that the plan would stabilize the income of country doctors.

Population Gains. The Cabinet statistical bureau announces that during the year ending October 1 the population of Japan proper increased 1,004,052 to a total of 70,258,200. Tokyo has over six million now. Municipalities have 33.6 percent; Osaka, 3,100,000; Nagoya, 1,110,000; Kyoto, 1,100,000; Kobe, 930,000; and Yokohama 730,000.

Psychologist Finds Japanese Intelligent. Having measured 35,628 Orientals, Dr. Tanaka of the Tokyo University of Science and Literature announces that Japanese have an index of 49, Koreans, 39, and Manchurians 37. He is quoted as having said, "It may be that the assembling and study of this data will prove the Japanese to be superior to all other races from the viewpoint of the psychologist."

Japanese-Chinese Christians to Correspond. Consequent on the reception of a message from the organized Christians of Manchukuo, the National Christian Council has announced that it will strive to develop goodwill correspondence with the Christians of China, according to the *Christian News*, Tokyo. They also report the formation of a National Christian Council for Manchukuo in Mukden on December 1. Eleven groups are taking part, and all the officers are Chinese except one who is Japanese.

Yokohama Gospel School to Open. Plans are complete for the opening at the end of January of a gospel school in Yokohama. It is scheduled to run for three months with sessions two nights a week, forty in all. The curriculum includes Bible, theology, religious education, and Christian sociology.

Some Statistics. The monthly bulletin of the National Christian Council publishes figures for 1935 with the comment that they are sobering. They

cover eleven of the larger denominations in Japan. There are a total of 1,225 fully organized churches showing an increase of only ten as compared with 1934. The total Protestant membership is 168,776, an increase of 3,230 for the year. Total adults who received baptism were 7,295, a decrease of 164 as compared with the previous year. Contributions totalled ¥646,236, a decrease of ¥41,767 as compared with 1934. There are 1,988 Sunday Schools with an attendance of 141,753, a decrease of 84 in the number of schools and 6,779 in attendance.

“What is True Patriotism?” The monthly bulletin of the National Christian Council reports a portion of the sermon given before its annual meeting on the morning of Armistice Day by Rev. Michio Kozaki as follows: “Thinking of our brothers abroad, I should like to state the Japanese case. Japan’s fundamental spirit is peace. What is true patriotism? Japanese patriotism is not yet true patriotism. Emperor Meiji was a true patriot when he called for learning from abroad, taking of the world life Only in the spirit of the cross, self-sacrifice, is there hope of peace. Was Jesus a “man without a country?” No, he died because he was a true patriot. Unless we have Jesus’ spirit we cannot expect peace.” The head of the Bureau of Religions in the Department of Education said, “We are far from realizing peace. In the past eighteen years great changes have come. In some ways it is ironical to speak of World Peace Day this year. Looking over your agenda with its Social Creed I find Article Ten dealing with peace. It seems like a breath from the past, and goes to my heart”

Church and Social Center Building Dedicated. In the hand-woven silk brocade manufacturing district of Kyoto has arisen an impressive new building to house the Church of the Resurrection, of which Rev. J. Kenneth Morris is now rector. It is distinguished by a peace tower, donated by American friends, and the social welfare center which occupies one wing. The church conducts a kindergarten, English night school, and various other features for the community.

Matsuyama School Celebrates 50th Anniversary. The Matsuyama Shinonome Girls’ High School, oldest girls’ school in the island of Shikoku and the only

Christian one, observed its fiftieth anniversary recently with an historical, program and the planting of a memorial palm tree. It was founded in the early years of Meiji by Japanese Christians independently of the missions, but later sought mission cooperation and is now annually assisted by a grant from the American Board.

Large Group Undergo Rite. Bishop Matsui (Anglican) performed the rite of the laying on of hands on candidates from 19 Churches, 40 men and 47 women, on November 22 at St. Andrew's Church, Tokyo. There were three hundred witnesses and the ceremony took an hour and a half.

Missionary's Oratorio Sung in Yokohama. "Simon Peter", an oratorio in fifty numbers, was presented at Christ Church, Yokohama, recently by a chorus of thirty voices. The composer is the Rev. Percy Buchanan, of Nagoya, teacher of music in the Kinjo Girls' School there. The oratorio was first sung in Nojiri in the summer of 1935.

French Film "Golgotha" Brings Christ to the Japanese. Beginning with the Imperial Theatre, Tokyo, the passion week has been vividly portrayed to thousands of Japanese in leading motion picture theatres recently. With the accompanying advertising posters and newspaper notices it must have brought the theme to millions, and perhaps has done more than many sermons could do to instruct the people of the Empire. It is reported, however, that for those quite unfamiliar with the story, the factual presentation lacked appeal. To some it served to make clearer than ever before the isolation and anguish which Christ endured.

Peace Meeting Held in Tokyo. Under the joint auspices of The Fellowship of Reconciliation in Japan, The Peace Section of the W.C.T.U., and the Japan Branch of the World Alliance for International Friendship through the Churches, a peace meeting was held in December at the Reinanzaka Church in Tokyo, with Dr. Yamakawa, of the International Association, as speaker. He gave his impressions of the Yosemite Conference and replied to questions. Mrs. Tsuneko Gauntlett spoke also of her recent trip to China. About thirty five attended.

The Holiness Church is Reunited and Changes its Name. After having been split for some years, the Holiness Church factions have again joined forces. From 1937 they are to be known as the "Nihon Sei Kyokai" (Japanese Holy Church), instead of as the "Nihon Horinesu Kyokai" as formerly.

"Pearl King" Holds Memorial Service for Oyster Spirits. For the third time in its history the pearl farm owned by Mr. Mikimoto recently held a memorial service for the millions of spirits of the oysters who have given their lives that beauty might be served. Conscience had waited twenty years since the last ceremony. Prominent Shinto priests from Kyoto performed the rites, and about 10,000 were invited to witness the affair. A hundred of the girl divers, attired in white, demonstrated how the pearls are recovered, suggesting that to some extent advertising may have entered into the plans.

Four New Teachers Strengthen Keisen Jogakuen Faculty. Among the thriving independent Christian schools is the girls' school founded and still led by Miss Michi Kawai, formerly head of the Japanese Y.W.C.A. In the outskirts of Tokyo, it has made rapid strides since the beginning in 1929. Every year sees evidence of progress in new building or otherwise. Miss Helen Barns, of West Virginia, and Miss Kiyoko Mori of California have just come from America to help in the school. Miss Yuri Mizuno, who was educated in Canada, and Mr. Yukio Miyoshi, graduate in horticulture, are other new members of the staff. Horticulture is a required subject. A group of American girls of Japanese parentage take an active part in the school life.

Missionary Excluded. Dr. Spencer Kennard of Tokyo was refused permission to land in Japan on his return from furlough in America on October 15th. He is well known as a diligent worker, having founded and edited *The Christian Graphic*, monthly magazine which had to cease publication a year ago, and also as an ardent advocate of international goodwill and social justice. The charges against him included the fact of his membership in the Fellowship of Reconciliation, and he was accused of having communistic ideas, which the authorities seem to put in the same category with Christian pacifism. Mrs. Kennard and their daughter were allowed to enter. Dr. Kennard has since been in China, and is reported to be studying

the language preparatory to teaching in the West China Union University, Chengtu.

Chapel Dedicated. St. Luke's International Medical Center, Tokyo, dedicated its new chapel in December. It is an imposing structure, modern externally with a Gothic interior. Hospital patients may be wheeled into certain gallery space to take part in the services.

French Sisters Conduct Yokohama Hospital. The Yokohama General Hospital, maintained by and for the foreign community, is now in charge of Roman Catholic sisters from France. A new building is being erected on the site occupied previous to the 1923 earthquake, a temporary wooden building having served since then.

Bible Societies Take Japanese Name. Beginning with January, The British and Foreign Bible Society and the American Bible Society will use the name "Nippon Seisho Kaisha" (Japan Bible Society) as their official title in Japanese, while retaining the former names for use in English. This change was suggested some six years ago by the National Christian Council, and ought to improve the work's effectiveness from the native workers' point of view.

Health Census Taken. On October 10 the Japan Medical Practitioners' Association took the nation's first "Census of Illness" the results showing that on that day there were 1,431,000 persons registered as hospital in-patients and out-patients. Of this number, 805,630 were men and 625,470 women. The association believed that the actual number was really much higher, but the figures arrived at represented 2 per-cent of the population of Japan. The association was surprised at the large number of cases of pulmonary tuberculosis. The number was 104,042. 195,961 patients were suffering from digestive disorders, 19,020 from mental diseases, 70,118 from urinary and venereal diseases. The results in the last two classifications, of course, cannot be relied upon.

New Auditorium Dedicated: The Kinjo Joshi Semmon Gakko, Nagoya, completed and dedicated a handsome ferro-concrete auditorium in December.

The building is in the Spanish style of architecture. The first floor is to be used as a library. The main auditorium, seating 1600, a small chapel, and several prayer rooms are on the second and third floors.

The building represents the labor and prayers of ten years and comes as a gift from the students, graduates, parents, and The Woman's Auxiliary of the Presbyterian Church U. S. The special annual gift of the entire Auxiliary was made for this building in 1935.

Memorial Hall, Omi Brotherhood: The old house in Omi-Hachiman in which the beginnings of the Omi Brotherhood were made came into possession of the Brotherhood during December, through the good offices of the mayor. It is planned to preserve a part of it as a memorial and a place for group gatherings for spiritual nurture. Thirty years after being dismissed from the local commercial school because of too much success with Bible classes among the students, Dr. Vories has been requested by the same school to conduct a Bible class for the students.

Memorial to Archdeacon Shaw: Rev. and Mrs. R. D. M. Shaw (SPG) have given in memory of Dr. Shaw's father, Archdeacon Shaw, the first SPG missionary to Japan, and in thankfulness for thirty years of missionary service allowed to themselves, a pastoral staff to be used in perpetuity by the Bishop of Tokyo. To commemorate the event and also to mark their silver wedding, the clergy of Tokyo diocese, the staff of the Seikokwai Theological College, and many other friends entertained Dr. and Mrs. Shaw at dinner at a Tokyo restaurant on November 26.

Question over Christmas Celebration: Considerable discussion arose during the recent Christmas season over the request from a professor of the Buddhist University to the Minister of Education, that the celebration of Christmas be prohibited, owing to the fact that December 25 is the anniversary of the death of the Taisho Emperor. By showing that the popular commercialized celebration of Christmas could not be traced to Christian sources, but that on the other hand the celebration has become one of dignity, the Christian spokesmen seem to have gained their point. The authorities took no notice of the Buddhist petition.

Mutual Fire Protection

HERBERT V. NICHOLSON

Crossing the Pacific and then meeting folks all across the American continent one is impressed with the strong feeling among thinkers that we must come into a period of real cooperation. At the same time the lack of cooperation in business, religion and international affairs cause one to wonder whether any progress is being made.

Some of us are very happy to belong to a group of missionaries in Japan that has done much to study and practice various forms of cooperation. There have been failures, like the old "Co-op", but on the whole we are for cooperation along the whole front and have made a real start along some lines.

Although it is still very young the Mission's Mutual Fire Protective Association has already demonstrated the fact that it is founded on a sound foundation and that it has great possibilities for the future. It is very simple in principle. One of our members has a loss by fire and we all chip in and share the loss. However, to avoid unexpected assessments we have charged the flat rate of two Yen per thousand of protection (one Yen in case of fire proof construction) and have already created a reserve fund of some ten thousand Yen. Also, in order to avoid large losses we have kept our single risks low, co-insuring any amounts over Yen 10,000 in a regular company. We already cover some 2,110,000 Yen worth of property and have another million with the Kyoritsu.

The spirit of cooperation is fine and the four fires we have had have been settled without any trouble and the best of feeling all around. We have the fullest confidence in each other and are glad to operate on mutual confidence and trust. Of course the added protection of a growing reserve fund must also be taken into consideration!

A study of a seventeen year period of fire loss showed that the Missions received for fires only 29 percent of what they paid out in fire insurance.

It was discovered that the actual cost of fires only amounted to about Yen 1 per thousand whereas the average rate paid to companies was nearly Yen 3.50. During the first four years of our history we have had four fires totalling a loss to the Association of Yen 1,336.00—or roughly only sixteen Sen per thousand of protection! Besides the ten thousand Yen we now have in the bank we have figured out that we have saved some twenty thousand Yen for those in the Association.

We are still very small, but we are hoping for considerable growth as we get better established. Now is the time for those who have been hesitating, to reconsider the proposition and place some property with us or to ask their Boards to reconsider the matter in the light of present accomplishments. Of course some Boards are very wisely carrying their own insurance, which can readily be done when they have property all over the world and when they do co-insure parts of their large institutions. We hope that some of these Boards might considering co-insuring some of their Japanese property with us.

At the Annual Meeting recently held at Karuizawa it was voted to include mission property in Korea and Formosa in our protection and we hope that considerable property in these lands may be put with us.

We would again recommend the Mutual to all our readers as a bit of practical, Christian cooperation. Any inquiries should be sent to G. Burnham Braithwaite, (Acting) Secretary, 5 Hikawa-cho, Akasaka-ku, Tokyo.

“Kristus Verdens Hap”

The Missionary Note at the World S. S. Convention

LORETTA L. SHAW

“Christ, the Hope of the World!” There were the words that faced every delegate to the World Sunday School Convention as they were written in great letters across the front of the platform above the organ and the choir.

Nearly three thousand delegates, from forty-nine countries, representing forty million Sunday School children, gathered at Oslo from every corner of the world. Those from Inland China and Africa had been traveling for ten weeks and nearly every one had spent at least a week on the way. What had been the magnet that drew all these people together? Simply the fact that they believe that Jesus Christ is the only hope of this distracted world, that only in Him can men get together on a common basis and that only through His way of life can men find the solution of the world's problems.

But how can Jesus become the Hope of the World? Only through the little child. There is no other way. So the church must put the Sunday School and Christian education in the forefront of her program. And she must see to it that the children of every land hear the good-news of Jesus Christ for it is the Child who leads, the Child who will make the world of tomorrow.

Dr. Kagawa was of course one of the most popular speakers, and his message was as dynamic and as forceful as ever. He stated that in every country most of the church members come from the Sunday Schools, and that Japan was no exception. Also that most of the active Christian workers of today are those who have been long in Sunday School. “If I had put more energy into the evangelization of the children instead of the adults of the slums I would have been much more successful in helping the slum

people. Through the children probably the parents could have been led to Christ. I was too impatient to wait the necessary fifteen years for them to become adults." He also outlined his seven methods of Sunday School work, emphasizing the teaching of the children to find God in Nature as Designer and Builder, and also giving them opportunities for true worship and prayer suited to the age of the children.

The strong note of expectancy and unparalleled opportunity was struck by the delegates from the mission countries—India with her mass movements, Korea with the rapid growth of her Sunday Schools and training schools for teachers, Japan and China facing grave problems both internally and in their relationship to each other, Africa with her eager youth awakening to world conditions, South America with her youth looking out so eagerly on this world and its problems, Egypt and the near East all changing so rapidly.

The thrilling opportunities as well as the great problems of this new age were put before us. There is a beautiful modern statue representing Egypt as a strong young man lifting the veil with which he is enveloped and shading his eyes from the vision of a dawning world. The youth of the world are testing communism, fascism, old and new forms of government. They are searching for economic and political stability, trying to find a way, and they realize that a religious foundation is absolutely necessary.

Why are men everywhere arming for war? Because they have lost faith in each other and faith in God. If we can get back to faith in God it will be easy to get back to faith in our fellow-men. "Men are sinners, yes, but sinners for whom Christ died, and in each one there is that something, that precious core of personality to which He always appealed."

Youth waits for the challenge, hungry for God. How can I find Him? This is their cry. Are we sure that every child in Japan has a chance to learn about God, and how to know Him through His Son? Are we making every effort to help the children in every land to find the way to God that is given in Jesus Christ? There is no other way given under heaven through which the nations can find the peace and stability they crave.

Recent Christian Literature Society Publications

A. C. BOSANQUET

Kirisuto Kyō Shodai Kyōkwai Shi (<i>History of the Christian Church from the Earliest Times to A.D. 461</i>). By Rev. P. T. Imaizumi, 347 pp.	¥2.50
Katei Shukyō no Kensetsusha Susanna Wesley. By K. Tanaka. 177 pp. Cloth80
Seinen Seigeki (<i>Religious Dramas for Youth</i>). By T. T. Brumbaugh. 190 pp.70
Atarashii Shukyō Geki (<i>Present Day Religious Dramas</i>). Edited by K. B. K. Editorial Department. 316 pp.90
Aijō no Michi; Hana Saku Ie (<i>Knight Errant; Blossomy Cottage</i>). Trans. by Hanako Muraoka. 377 pp. Two stories in the one volume.80
Kirisuto Kyō Shinkō Mondō. By Bishop Kugimiya. 86 pp.20
Kami no Ko Iesu Sama (<i>Jesus, the Son of God</i>). By T. Hosokai. 26 pp. A coloured picture book for children, in katakana.20
Kyūyaku no Yūshi (<i>Old Testament Heroes</i>). By T. Hosokai. 26 pp. A coloured picture book for children, in hiragana.20
Christ Risen (in English). By Sarah Clarke Oltmans. Bible class lessons, based on the Acts and Epistles. Similar to <i>Jesus Christ, Friend, Mediator</i> , by the same author, and intended for use by classes which have completed the latter.50
Principles of Political Economy (in English). By Rev. T. R. Malthus. First published in 1836. Produced by C. L. S. for the London School of Economics and Political Science, and the International Economic Circle. It forms No. 1 of the Tokyo Series of Reprints of rare works on economics.	

NEW MUSIC

Sunshine and Shadow. By Miss Gardner and Kirtland.	1.00
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FORTHCOMING

Kami wo Aogu Byōshō Seikwatsu. By M. Asaeda. Written by a Buddhist priest's son, from his own experiences during six years of illness. He was converted to Christianity and baptized in bed.	
The Life of Nagao Hampel. By M. Ishii.	
The Life of John Wesley. Translated from Telford's biography.	

REPRINTS

Yukashiki Tashinami (<i>The Charm of Fine Manners</i>). 129 pp.25
Four " <i>Meditation</i> ", books by Dr. Kagawa. Separately at .10, or the set in a neat box-case, .40.	

Book Reviews

Edited by L. S. Albright

Books on Kagawa

INTRODUCING KAGAWA. By Helen Topping. Willett, Clark & Comany.
33 pages, 55 sen.

KAGAWA IN LINCOLN'S LAND. E. O. Bradshaw, C. E. Shike and Helen
Topping. National Kagawa Co-ordinating Committee. 121 pages.
50 sen.

KAGAWA, By Margaret Baumann. S. P. C. K., London. 95 pages, ¥1.70.

TOYOHICO KAGAWA, THE CHRISTIAN, By J. K. Van Baalen. Wm. B.
Eerdmans Publishing Co., 108 pages, ¥1.70.

The first of this series is a pamphlet giving a brief account of Kagawa's life and work by way of popular introduction to interest Americans, and who is not interested in Kagawa? It is characteristic of introductions that they are either inadequate or over-done. But this one is adequate to its limited purpose of making the general outline of Kagawa's life, the development of his thought and the course of his activity, intelligible to the man in the street or in the furrow, as the case may be.

The second booklet takes cognizance of the fact that while everyone is interested in Kagawa, not everyone is for him by any means. Indeed how could one expect capitalists, nationalists, militarists or fundamentalists to be enthusiastic about Kagawa the cooperator, internationalist, pacifist and liberal? Now there can be no doubt of Kagawa's genuine interest in Lincoln, but the linking of Kagawa and Lincoln inevitably suggests that Kagawa is patriot as well as reformer and therefore to be welcomed in America, if only as a sincere admirer of Lincoln. Even the story of Kaga-

wa's temporary detention at Angel Island, San Francisco is treated in a way likely to overcome prejudice by a skilful use of editorials, correspondence with the White House, etc. Indeed the book is at best a symposium and at worst a scrap-book of messages, addresses, lectures, reports of forums, articles, interviews and interpretations, all directed to the one aim of overcoming opposition to Kagawa's radical economic, social and religious thinking. And in view of the inherent difficulties in reporting Kagawa's addresses in English, the attempt is not without some success.

Those who have heard Dr. Kagawa in Japanese as well as English will recognize the familiar analysis of the political, economic, social and religious situation, the characteristic terminology, and a certain vagueness resulting from the attempt to deal with a whole historical movement in a sentence or two. But Kagawa's insights are always stimulating and it is not necessary to agree with him at every point of his interpretation of history or his prescription for humanity's ills. Prophets commonly exaggerate in their accounts of the contemporary scene and over-simplify in their solutions of life's problems. But Kagawa does bring the spirit of mutuality and the principle of practical sharing, out of which alone concrete solutions may be expected to emerge here and there and eventually be caught up into the making of a truly Christian society.

The third book under review might be called a novelette on Kagawa, written by an English woman with an eye for those things which England and Japan have in common. As one reads this account of Kagawa's life, several impressions come home very strongly. First of all, Kagawa is a modern St. Francis and quite as unconventional and eccentric as his prototype of Assisi. But he is also strangely practical and the bare record of his achievements as social worker, organizer, thinker, writer, economic prophet and religious evangelist is remarkable. So much could not be accomplished by a poor student of unfortunate heredity and bad health without a tremendous sense of mission and a heart aflame with love. Finally, Kagawa's life reveals a steady development of ideas, from social service in the slums to labor organization and factory reform, to peasant organization and rural betterment, to social reconstruction in Tokyo, Kobe and Osaka after the great earthquake, to world revival in terms of enhanced life through more truly social, more truly religious living. The cover design

—a butterfly resting on a flower surrounded by cog-wheels, suggests the vision and goal of Kagawa's thought and labors, greater efficiency and beauty, human good and true joy in nature, in man and in God.

The last book in our series is from the pen of a class-mate of Kagawa's at Princeton. Van Baalen is a Dutch-American who has known the difficulties of studying and working in a foreign language and the misunderstandings which arise through prejudice in interpreting a man's thought and motives. Just as *Kagawa in Lincoln's Land* strives to rescue Kagawa from the charge of economic radicalism, so this book undertakes to prove his theological orthodoxy. But the whole discussion is a rather dreary one—evangelicals and modernists both claiming the prophet from Japan and both unable to realize sufficiently that Kagawa's doctrines have grown out of his own life and experience interpreting the Bible; that he has been misunderstood by economic radicals and the evangelically orthodox in his own country for years, but that he goes on his way, flinging out inspired insights and doing great exploits, while his critics and interpreters lack the experience to understand or the faith to follow. —L. S. Albright.

ASLAVE FOR GOD: the life-story of Paget Wilkes, who for 36 years lived and laboured for Japan. By his sister, Mary W. Dunn-Pattison. Pp. 317. Price 3/6 (¥3.00). Japan Evangelistic Band, London. 1936.

In a brief foreword, Rev. Barclay F. Buxton says, "This book is a witness that God answers prayer, and reveals Himself to those who seek Him with their whole hearts. May this book convict and inspire all who read it, with deeper, truer love to the Lord, and more sacrificial zeal for the souls of men". The reviewer would like to give personal testimony to thankfulness for this book and its message, and for fresh encouragement and inspiration received through the task of preparing this review.

Mr Wilkes' service in Japan is still sufficiently recent for him to be remembered by many, and his sister has been singularly fortunate in obtaining from some of these and also from others who came in touch with him during his varied ministry personal recollections. In spite of a full and active life, Mr. Wilkes had a wide correspondence, and letters have evidently been available in collecting material, as well as a diary. Extracts

from these and from the above-mentioned personal recollections have been woven into the narrative in a way which makes one harmonious whole, and as one reads it with the somewhat critical eye of one who was personally acquainted with the subject, one cannot escape the conviction that the picture is a faithful one, though even a book of over 300 pages can do scant justice to the memory of a man like Paget Wilkes.

Mr. Wilkes was born in Suffolk, England, in 1871, the second son of a Curate of the Church of England. Till he was well on in his teens religion was a very formal matter with him, and he was particularly opposed to any display of enthusiasm on the subject. Anyone who knew him in later years will realize how completely he was transformed on this point, and the biography brings out clearly the suddenness as well as the completeness of the change, as instantaneous as that of the first great missionary, so that when he went to Oxford University he threw himself wholeheartedly into evangelistic effort.

To quote from the biography: "Most of the members of the circle to which Paget Wilkes belonged, and of which he might be called the leader, though not the official one, later became prominent in the Christian world. Temple Gairdner, with others, received his vision of foreign missionary service at this time. In the ten years covering this period sixty missionaries went from Oxford to the foreign field."

Of Mr. Wilkes at this period Canon Holland wrote: "His enthusiasm inspired us, his zeal infected us, his humility touched us, his love warmed us, and his missionary vision stirred us to face our responsibility to the foreign field. No one can say what the mission field owes today to Paget Wilkes, to his influence and to the inspiration he was to all of us."

Mr. Wilkes said that he received his own call to the Mission field within a week after his conversion early in 1892, but it was not until the autumn of 1897 that he and Mrs. Wilkes arrived in Japan to join Rev. and Mrs. Barclay F. Buxton who were at that time working in affiliation with the C. M. S. at Matsuye, Shimane Ken. The work from the very beginning took him up and down the West Coast and to other places as well, and as he looked round upon the state of the Church and the vast unevangelized districts, he realized that one of the greatest needs was for a band of men, Japanese and foreign, filled with the Spirit, who detaching themselves

from the responsibilities and entanglements of ecclesiastical organization, would give themselves to prayer and to the Ministry of the Word. Such a band could be used by the whole Church."

It was this realization on the part of Mr. Wilkes and others which led to the founding in 1903 of the Japan Evangelistic Band, which he described as "an auxiliary Society, setting its face against the formation of a new sect or denomination."

This ministry over a period of many years took him all over Japan, and he was not slow to appraise conditions in words which we would do well to ponder: "The ultimate objective of all true missionary effort should be, not to import and establish any Church or denomination of Western Christendom, but to encourage the formation of a genuine indigenous Church on scriptural and spiritual lines."

"The policy of seeking the influential and educated classes with a sort of adapted message has been disastrously popular. And yet I do not feel that the case is lost if only we will give up this vain task and give our time and attention to the masses. Every revival since the 12th century speaks to us plainly, and Church history is as clear. God has always blessed and moved a nation through THE PEOPLE. In Japan the agricultural classes are practically untouched. Strange it is that with all history and experience behind us, we can still blunder."

Another extract: "Mr. Wilkes was deeply impressed by the spirit of prayer manifested by some of the Japanese Christians. Having written an account of some of these in one of his letters home, he ended by saying, 'Oh Christians at home, come and see. Let us go on our knees in shame.'"

His capacity for friendship drew him to people of whatever race wherever he went. Of his contacts with young people in his early days in Japan his biographer says, "He devoted himself to these young friends with a warm and loving sympathy which never failed, and to him they opened their hearts, laid bare their difficulties, and found in him, not a judge and a critic, but a brother who loved and sympathized," and a Japanese who was closely associated with him gives the following testimony,—"I realize that however friendly and intimate the relationship may be, there does exist a barrier between the two races. This was not so with Mr. Wilkes. No barrier existed, either real or fancied. Most foreigners are called by the Japanese

'sense' (teacher), but one felt it easier to address him as Wilkes San, feeling him to be a real brother."

It would take an abler pen and more space than is allotted to this review to sketch even briefly the varied aspects of Mr. Wilkes' service both in Japan and in other lands—China, South Africa, the United States, Canada, Switzerland and England—which are so vividly portrayed in the biography: his was indeed a life "ablaze for God" from the moment of the first kindling till he was called to higher service in October, 1934, and his one consuming passion was to set others ablaze too. How widely he was used to do this eternity alone will reveal, but throughout the book there are personal testimonies which bear witness to the fruit that some of the seed he sowed bore.

Mr. Wilkes was a man of very varied and gifted talents, which were all devoted to the one end. His books have been translated into a number of languages and his hymns have brought inspiration and help to many.

The author in her preface says, "The record of his life is sent out with much prayer, not for the praise of the man whose ministry is recorded, nor for the glory of the organization which he was used of God to found, with the help of friends and supporters, but for the glory alone of Him whose they are and whom they serve, their Lord and Saviour."

And as one lays the book down one feels the sincerity of this prayer, and is confident that the biography will be the means of bringing the God-given message of one whose lips are now silent to an even wider circle.

—Geo. Burnham Braithwaite.

ALIEN LAND TENURE IN JAPAN, By Robert Karl Reischauer, Ph. D.
Asiatic Society of Japan. Transactions July 1932, 194 pp. Six Yen.

The number of foreigners in Japan being exceedingly few and the amount of land being held by them small, this book may appear to have interest only to a very limited public. Indirectly, however, through the light which it sheds on Japanese history, thought and methods of legal procedure, it will be most helpful to all students of Japan.

After a brief introduction, the author begins with a ten-page summary of the pre-Meiji conditions, which reminds us that from the earliest days, foreigners (Chinese and Koreans) were welcomed, as the value of their

culture was realized. So "one does carry away the impression that the position held by several Japanese scholars is correct, when they maintain that there is no instance of hostility or contempt shown by the Japanese towards the Koreans or Chinese in their ancient history, nor any refusal to protect their property in Japan." This treatment did not extend to the aborigines. From this point until the 16th century there is little to record, but with the growing disrepute of the Portuguese and Spaniards with the authorities and the Shimabara rebellion in the 17th century, came the exclusion decrees and no Western ownership of land was allowed to develop (the estate of Will Adams being a well-known exception). The exact status of the Chinese and Koreans at this time is unknown.

After the opening of the ports in the middle of the last century, perpetual leaseholds and the right to purchase buildings were granted to citizens of the Treaty powers. Thus began the Foreign Settlements, fortunately, unlike those in China, on an international basis. In 1867, the Yokohama foreign settlement Municipal Office was placed in charge of a foreign director responsible to the Governor of Kanagawa. Later, the settlement administration was placed entirely in the hands of the Japanese, and these conditions became the model for the other settlements.

In 1899, extra-territoriality was finally abolished and the new treaties came into force, giving residents belonging to the Treaty nations substantially the same treatment as that given to Japanese or subjects of "the most-favoured nation." The ownership of land was not, however, permitted to them, but only the former lease system, although the foreign powers were willing to make the necessary changes. It was the relation between the contents of these early leases and later taxation legislation which gave rise to disputes in the future and the trouble was accentuated by the fact that the so-called "perpetual leases" were not mentioned in the new Civil Code, but only a right of "superficies," which had to be registered in return for a high fee. After considerable discussion, "perpetual leases" were recognized, and a law was passed in 1901 giving them freedom from all charges except ground-rent. The Japanese did not, however, consider these exemptions to apply to buildings on the leased lands and as a result the question was brought before the International Court at the Hague, in 1905. Arbitration was given in favour of the foreigners and this decided the mat-

ter of taxes on houses.

Dr. Reischauer shows how the trouble arose owing to the ancient legal distinctions in Japan between houses and land, under which, for example, if land were sold without any mention of the buildings upon it, these would still belong to the original owner. Once again we see how an ignorance of Japanese customs and methods of thought and, perhaps, the incomplete translation of technical terms are likely to breed unnecessary argument and ill-feeling.

Next follows some twenty pages of balanced analysis of the taxation system as it affects "perpetual leases," and of the relations between the two up to the present. The author points out that today "perpetual leases" cover only a small proportion of the total holdings of land and buildings by foreigners and also that, while the demands of tax-collectors have often been in excess of treaty and other rights, the tax exemption cannot reasonably be stretched to cover imposts on cars, electric fans or steel-safes. Also a dog cannot be classified as a building. As this aspect of the problem "is open to far greater abuse on the part of leaseholders than on that of the Japanese Authorities, and as a few of the leaseholders have shown already that they will be satisfied with nothing less than paying well-nigh no taxes whatsoever, and in view of the fact that the leaseholders pay far less than any Japanese does in the way of land and house taxes, and have done so for almost thirty years, it would seem advisable, for the sake of peace and better feelings, for the foreign leaseholders to pay all other forms of taxation except those specifically originating from assessments on land and buildings." The best way out would be a mutual agreement to abolish the privileges in return for a monetary compensation.

The final part of the book contains an excellent outline of the legal position of foreigners holding land (a) as Japanese juridical persons, (b) as individuals and (c) as foreign juridical persons organized for profit-making purposes. These are accompanied by a number of documents drawn from actual transactions. The texts are reproduced of laws allowing foreigners to own land, passed in 1910 (though never enforced), and in 1926, as well as the details of a recent transfer of rights of superficies into ownership. Seventy years previously foreigners were not permitted to set foot in Japan.

A useful short bibliography is attached. The only general criticism of the work which can be offered is that much of the detailed sections could have been relegated to an appendix and have left the main lines of argument standing out more clearly. This is largely a matter of choice, however, and does not prevent the work from being of permanent interest both to Japanese and foreigners and a valuable addition to the Society's Transactions.

—N. Skene Smith.

Two Books on Wesley

JOHN WESLEY AND MODERN RELIGION. By Umphrey Lee. Cokesbury Press.

WESLEY AS SOCIOLOGIST, THEOLOGIAN, CHURCHMAN. By John Alfred Faulkner. Methodist Book Concern.

There have been several books of late reinterpreting John Wesley in terms of present-day needs. Prof. Lee's is one of the most important of these. He shows us the struggle and development of a very intense personality, one of the really great figures of the 18th century.

Born in an Anglican Rectory and himself an ordained minister of that church Wesley was, to the end of his life, very loath to throw aside the older Anglican standards, either doctrinal or institutional. For that reason we may say with Prof. Lee that 'he brought over old-world conceptions of Christianity and merged them with the intuitions of a newer time.'

The author traces the very striking development in Wesley's religious experience. Brought up with great strictness in the Rectory at Epworth he was early taught to love and reverence the Bible, and next to the Bible the writings of the primitive Fathers. The example of the primitive church thus came to have an immense influence on his after life. When a student at Oxford he was greatly influenced by Jeremy Taylor's 'Holy Living and Holy Dying' and Wm. Law's two great books, 'Christian Perfection' and 'A Serious Call to a Devout and Holy Life.' The reading of these books marks Wesley's 'awakening.' From that time on his life was a reaching

out after 'holiness.' This led him to a certain regiment of life. At Oxford, in company with a few kindred spirits, he adopted such methodical exercises of devotion that the group was nicknamed 'Methodists.' Called to missionary work he spent two and one half years in Georgia but even there he was 'still fighting for Christian humility and looking for a converted heart.'

He returned from America somewhat disillusioned and disappointed and ready for a further great experience and that 'experience' came to him at a Moravian Meeting in Aldersgate St., London, May 24th 1738. This date certainly did mark an epoch in his life though Wesley himself realized, as Prof. Lee points out, that the 'Conversion' that took place at that time was 'mystical' rather than an 'evangelical conversion' (Pages 83-103). He later recognized that his life had run through a series of renewals yearly, even daily. It was truly a 'growth in grace' like St. Paul, never attaining, ever pressing on, as the mountaineer who pushes up to the peak immediately ahead of him, only, on arrival, to find that there are still higher peaks beckoning to him. Such is all progress on the road to 'Christian Perfection.'

Our author emphasizes that Wesley was not emotional in the shallower sense, but that he did insist on 'the place of emotion in the religious life and did lay an emotional basis for good deeds . . . and so opened the way for a subjective and emotional religion.' He seems to have intended nothing of the kind. His own temperament and philosophical position guarded him against the excesses of such a faith. He was always anxious to find some solid, ethical, rational expression for his faith. He ever sought to couple Reason with Scripture. 'In him lived the spirit of the mystics, not their ecstasies but their sense of the nearness and goodness of God.'

We find a comprehensive discussion of his relation with the Church of England, its ordination and other sacraments, its rubrics and canons, also a discussion of the vexed question of the ordination of Coke. The whole book is well documented but this section particularly so.

As to Wesley's contribution to modern religion Dr. Lee points out that he contributed to the break-up of the old orthodoxy and of 18th century rationalism but brought over from that older world much that he found of

value into a newer. He put the emphasis on Christian experience and with him 'psychology not philosophy, became the characteristic Christian discipline.' Hence arose the important work of Religious Education. 'There must be constant moral struggle, the effort of man in education and discipline. The grace of God is given, but it must be accompanied by man's effort.' It is 'the combination of mystical experience with the ethical, the rational, and the institutional elements in religion which gives Wesley his place in the history of Christianity.'

The book by Prof. Faulkner supplements Dr. Lee's book in one important point, namely in the first section which deals with Wesley as Sociologist. Dr. Lee has pointed out that Wesley laid a deep foundation for the humanitarian passion of early (and later) Methodists and contributed to the reform movements of the 19th century. Dr. Faulkner goes more into detail and cites Wesley's strong condemnation of war, slavery, useless luxury and of all that injures personality. He saw the waste and iniquity of the drink traffic, proposed that 'distilling, the great bane of the country, be prohibited,' and was the herald of the modern temperance crusade. Another result of Wesley's movement was a new intellectual stimulus given to labouring men. By way of practical social helpfulness Wesley started the first free dispensary, appointed visitors to the sick, similar to our deaconesses, founded a widows' home, started schools for poor children, devised a loan fund and other practical bits of social work. 'A man with a broad outlook, he took intense interest in everything that touched humanity, with an passion not only for saving men, but for enlarging their lives on all sides.' This is a phase of Wesley's work that needs emphasis today.

E. C. Hennigar.

ONE HUNDRED BIBLE STORIES. By L. S. Albright, Harper and Brothers, New York, \$2.50.

This volume is a remarkable combination of history, narrative and literature. The book opens with a section called "The Hebrew Outlook" which brings together succinctly Israel's ideals of the world, her philosophy of history, her conception of Jehovah, and man's relation to God and to his fellow creatures. This is followed by a brief but illuminating section on

"The Nature of the Old Testament Records." Then comes a section which contains a short but comprehensive history of the Hebrew people from the days of Abraham to the times of Jesus.

The main part of the book consists of one hundred Bible stories beginning with Abraham's journey to Canaan based on a section of Genesis. The narratives related in the volume are meant to be in keeping with a history of Israel. They are based on sections of the Old Testament and are told in the words of the author (Mr. Albright). In addition to the narratives there is much information supplied by the author which is pertinent and helpful. The volume does not stop with the Old Testament proper but covers the high points of the history between the Old and New Testaments.

One has the feeling in reading this book that he is reliving the history of Israel, under the leadership of a competent and interesting guide. This volume should appeal to youth and undoubtedly it will come with freshness and charm to teachers and students of the Old Testament. Pastors may recommend this volume to their teachers and other members of their congregation, confident that it will set forth the narratives of the Old Testament in an irresistible manner. Two dollars and a half could hardly be spent more profitably.

Frank Glenn Lankard (Drew University).

RELIGION IN EDUCATION, a Quarterly Review. Vol. 3. No. 4. 4/6 per annum. Student Christian Movement Press.

If the steady improvement in quality and interest is duly appreciated then *Religion in Education*, whose third year of publication comes to an end with this issue, should be a prospering magazine. The present number is better than any number we remember. It opens with a short but weighty article by the Archbishop of York on the great need of our time—the teaching of the Christian religion by those qualified to do so. The late Dr. Percy Dearmer contributes a lot of wisdom on the subject, "Does the Teaching of Science Support Materialism?" His illustration of the chair is illuminating. "Geography and the Scripture Lesson" is full of information and ideas and in addition gives a useful bibliography. Education abroad is not forgotten as Dr. Miao's article on 'Christian Schools in China' shows. At the end

"Among recent books" provides a useful introduction to some of the latest books of interest to teachers. This Review is now almost indispensable to the Christian educationalist.

W. H. Murray Walton.

Short Notices

RELATIONS BETWEEN MISSION AND CHURCH IN JAPAN: A. K. Reischauer, article in the *International Review of Missions*, October 1936. This is a very informative article covering both educational and evangelistic work in Japan, and outlining very clearly the various relations existing between Missions and churches in Japan, as well as the trends toward the future. Dr. Reischauer closes with these words, "But with all the perplexing problems that face the Christian movement in Japan today there is much to cheer one's soul. Most heartening of all is this: in spite of the intense spirit of nationalism and the other divisive forces that are abroad in the world, missionaries and Japanese Christians are nearer each other than they ever have been. Japan needs and wants missionaries from the West who will share in the common task confronting all real Christians."

THE ABORIGINES OF FORMOSA: Leslie Singleton. Article in *World Dominion*, October 1936. This article sets forth very strongly the need for reaching with the gospel the 140,000 Formosan aborigines, and describes the difficulties in the way of such necessary evangelization, such as language difficulties, government opposition, and misunderstanding. He suggests that bands of at least three workers should be set apart for each tribe, one medical doctor. With one band for each of the six more important tribes, a beginning could be made with eighteen missionaries. The article contains the following interesting side-light on Japanese Christians in Formosa:

"On the outskirts of the Formosan capital, Taihoku, a Japanese Christian, Mr. Inoue, has given many years of service to the aborigines of the Taiyal tribe, which is the largest and fiercest. He has done this because his father was killed by these savages The writer has met Japanese Christians in the most unlikely places. For example, when Dr.

Mumford and I were walking down from Mount Morrison, through the heart of savage country, a policeman asked us to autograph his Bible. Another very surly policeman, stationed in Musha, admitted that he had read Kagawa's "Grain of Wheat" in Japanese A policeman's wife, in a lonely station near there admitted that she had been trained in a Christian mission school in Japan."

THE FLOWING TIDE: John A. Patton, Literary Superintendent, British and Foreign Bible Society, London, 1933. Other missionary agencies might well profit by studying this 115 page book published by the British and Foreign Bible Society. If all Mission Reports were as attractive as this one, more people would read them. The cover with its full-rigged ship, the attractive type, pleasing paper, and artistic make-up, not to mention the really fine literary flavor of the book, make it a masterpiece of its kind. Attractive full-page reproductions of photographs add to its attractiveness. It is the sort of book that guests pick up and read when they should be paying attention to conversation. The "flowing tide" about which it is written is the tide of the distribution of the Holy Scriptures. To quote from the book itself: "This little book is designed to illustrate the encouraging fact that the tide of the Scriptures is flowing more and more strongly. The Bible Society's list of languages has now passed the 700 mark, and, if this is regarded as high tide, the tide will reach higher yet in time to come as more and more languages are conquered for Christ; and if a circulation of over eleven and a half million volumes of Holy Writ be hailed as another high tide we may believe that this tide also will flow still higher in the years that lie ahead." The Christian world today needs encouragement such as is found within the pages of this little volume.

THE JAPAN CHRISTIAN INTELLIGENCER: Published by the Oxford House, 42 Takata Oimatsu Cho, Koishikawa, Tokyo. (Japanese name, *Shin-kō*). Editors: Tadasu Yoshimoto and Isoh Yamagata. This magazine, published quarterly, is an attempt to revive a publication formerly issued by the late Kanzo Uchimura and Isoh Yamagata. Both of the present editors are disciples of Uchimura and believers in his "Non-church Christianity," but there is a strong Oxford-group flavor running through the

pages of the magazine and observable in the list of books listed as being on sale at Oxford House. Approximately one-third of the contents are written in good English, the remainder in Japanese. The general attitude of the editors may be discovered in the following remarks concerning recent events in Chosen:

"As we previously said, it is untactful, if not foolish, on the part of some foreign missionaries in the Far East, to insist on their followers sticking to Christian conventions and formalities in defiance of time-honored Oriental usages and customs. What is most important for missionaries to undertake is of course to make of heathens true Christians, honest, unselfish and clean, who love their neighbors like brothers. But it seems to us that some missionaries are more intent on Americanizing than Christianizing them. We believe this is partially responsible for the dislike which is manifested by many intelligent Orientals to Christian missionary operations, though they are at heart thoroughly sympathetic towards the teaching of our Lord."



Personals

Compiled by Margaret Archibald

NEW ARRIVALS

BOGARD. Miss F. Belle Bogard (RCA), arrived on the "Heian Maru" on September 25, 1936. She is teaching this year in Baiko Jo Gakuin, Shimonoseki.

DYASON. Miss K. E. Dyason (CMS) arrived in Kobe on November 3, and after spending a few days in Osaka proceeded to Kure, where she will reside at 7 Nobori Cho, 2 Chome, while studying the language.

PARKINSON. The Rev. R. P. Parkinson (SPG) arrived in Japan in November, and is stationed at Hiratsuka, Kanagawa Ken, for language study.

PATTEN. Miss Lora M. Patten (ABF) arrived November 5, for a three-year term of service, and is stationed at Shokei Jogakko, Sendai.

ARRIVALS

ACOCK. Miss Winifred M. Acock (ABF) returned from furlough early in November and has resumed her work in Soshin Jogakko, Yokohama.

CUNNINGHAM. Mrs. W. D. Cunningham returned on November 12. She is now director of the Yotsuya Mission, Tokyo.

CUTHBERTSON. Mr. and Mrs. James Cuthbertson (JEB) arrived in Kobe on December 21, after a furlough spent in England.

EVANS. Rev. and Mrs. Charles H. Evans (PE) returned from furlough in the United States and England at the end of October, and are at their former address, 72 Myogadani Cho, Koishikawa, Tokyo.

HAMILTON. Miss K. Hamilton (CMS) who recently returned from furlough will reside for a few months at Yonago. Her address is c/o Rev. E. G. Hutchinson, 78 Nishi Machi, Yonago Shi.

McKIM. Miss Bessie McKim (PE) returned from America the middle of October. Her address is, Shinjuku Kaigan, Zushi, Kanagawa Ken.

- MOSS. Miss Adelaide Moss (MSCC) has returned from extended furlough in Canada, and is again located in her former house in Takata.
- RHOADS. Miss Esther B. Rhoads (AFP) arrived after a short furlough on the "Hiye Maru" on December 18 and is living at her former address in Tokyo.
- ROBINSON. Miss Hilda Robinson (IND) returned from furlough in October and will continue to reside at Otobako Cho, Nagoya.
- SCOTT. Prof. and Mrs. R. W. Scott (PE) of St. Paul's University, Ikebukuro, Tokyo, returned from furlough in the United States and France, on January 11.
- SHEPHERD. Miss K. M. Shepherd (SPG) returned from furlough in October and has resumed her work at Hiratsuka.
- TETLEY. Miss Winifrid Tetley (JEB) returned from furlough in England and is now working at Naizen, Yagi, Nara Ken.
- WHEWELL. Miss Elizabeth Whewell (MM) returned from furlough in November and is again residing in Ogaki.
- YONGE. Miss Margaret Yonge (MSCC) retired, has returned to Japan after twelve years absence in Canada. She is at present living in Tokyo.

DEPARTURES

- BATCHELOR. The Ven. Archdeacon J. Batchelor (CMS) of Sapporo sailed on October 23, for a short furlough in England.
- CHARLES. Miss E. Charles (JRM) sailed for England via Canada, from Yokohama on November 7, on the S.S. "Empress of Asia."
- DAVIDSON. Adjutant C. F. Davidson (General Secretary of the Salvation Army in Japan) with Mrs. Davidson and daughter Irene, expect to leave Yokohama on the P. & O. S.S. "Rawalpindi" on January 26, for furlough in England.
- DEMPSIE. Rev. and Mrs. George Dempsie (JRM) sailed for England via Canada, from Yokohama on October 23, per S.S. "Empress of Asia."
- JOHNSON. Miss Katharine Johnson (MES) of Hiroshima left for regular furlough on the S.S. "President Hoover" on October 11.
- KELLY. Miss R. Kelly (JRM) sailed for Ireland via Canada, from Yokohama on November 7, per S.S. "Empress of Asia."

- LOOMIS.** Miss Clara D. Loomis (WU) for thirty-five years principal of the Kyoritsu Jo Gakko (Doremus School) resigned her position and sailed for America by the "Tai Ping Yang" on November 30. Her address in the U.S.A. is 315 Bible House, Astor Place, New York City.
- MILLER.** Miss Erma L. Miller (MM) has returned to her home in Bellevue, Ohio, to care for her aged father.
- MORRIS.** The Rev. J. K. Morris and family returned to the United States for regular furlough, sailing on October 26.
- PIERCY.** The Rev. and Mrs. H. G. Piercy (CMS) sailed on November 6 from Kobe, for furlough in England.
- SISTER EMILY.** (SPG) Sister Superior of the Community of the Epiphany, leaves for furlough in January.
- STANFIELD.** Miss I. Stanfield (JRM) sailed for Ireland via Canada from Yokohama on November 7, per the S.S. "Empress of Asia."
- THOMAS.** Miss G. E. Thomas (CJPM) has returned to England on furlough.
- THOREN.** Miss Amy Thoren (JEB) sailed on October 6 for furlough in the U.S.A. Her address is c/o Mrs. Olson, Hamil, South Dakota.
- VORIES.** Mr. and Mrs. John Vories, Jr., after two and one half years with the Omi Brotherhood, sailed for America, by the Kokusai Line "Katsuragi Maru," from Kobe, on November 25. They are returning to their home in Oklahoma City.

CHANGE OF LOCATION

- BARNARD.** Rev. and Mrs. C. E. Barnard (PN) have removed from Yamaguchi to Tokiwa Machi, Matsuyama.
- POTT.** Rev. R. P. Pott (SPG) has moved from the Christ Church chaplaincy home to the boarding house of the International School in Yokohama, of which he is headmaster. His address is 128 Takenomaru, Naka Ku, Yokohama.
- SHARPLESS.** Miss Edith F. Sharpless (AFP) has moved from Mito to Shimotsuma Machi, Ibaraki Ken, to take up the work left by Mr. and Mrs. Gurney Binford.

BIRTHS

DOZIER. A daughter, Sarah Ellen, was born to Mr. and Mrs. Edwin B. Dozier (SBC) of Tokyo, on October 26.

STRANKS. A son, Michael Jeremy, was born to Rev. and Mrs. C. J. Stranks (SPG) of Kobe, on September 27.

WOODWARD. A son, Peter Cavell, was born to Rev. and Mrs. S. C. Woodward (CMSO) of Ikebukuro, Tokyo, on October 23.

DEATHS

ALBRIGHT. Gordon, aged six, son of Rev. and Mrs. L. S. Albright (UCC) died of scarlet fever on Tuesday morning, Dec. 29 at St. Luke's Hospital, Tokyo, after a short illness. The funeral was held the next afternoon at 3 o'clock in the Tokyo Union Church.

CUNNINGHAM. Mr. W. D. Cunningham, Director of the Yotsuya Mission, Tokyo, died at Rochester, Minn. on June 24, 1936. A Memorial Service was held by the Mission on November 23, in the church at Shinagawa Machi, Ushigome.

HEASLETT. On October 9, at her sister's home in Southport, Lancashire, Hilda Susan Heaslett, wife of the Most Rev. Bishop S. Heaslett, Presiding Bishop of the Nippon Seikokai, was called to her rest. She came to Japan under the CMS in 1894 and was stationed for her first term of service at Fukayama. She was married in 1904 and shared her husband's labours at Tokushima, and at the Central Theological College at Ikebukuro. After his consecration as Bishop of South Tokyo they lived at Shiba and latterly at Yokohama. She was an enthusiastic evangelistic missionary, and took a leading part in the work among women in the South Tokyo diocese.

WALNE. Dr. E. N. Walne (SBC) retired, who was living with Mrs. Walne and their daughter, Miss Florence Walne, at 2507 Rose Walk, Berkeley, California, died on October 31, 1936 of heart trouble.

MISCELLANEOUS

ACOCK. Miss Amy A. Acock (ABF) retired, is working among the Japanese on the Pacific Coast and may be addressed at 1019 College Avenue, Redlands, California.

CENTRAL JAPAN PIONEER MISSION. Mr. and Mrs. H. W. F. Troughton and Mr. W. E. P. Rumball, formerly of Kobe, have joined the Central Japan Pioneer Mission and are located at 293 Hagi Machi, Maebashi.

FISHER. Mr. and Mrs. Galen M. Fisher arrived in Japan on November 28, for a stay of approximately three months. While in this country they will be the guests of Mr. and Mrs. Arthur Jorgensen in Tokyo. Mr. Fisher spent many years with the National Committee of the Y.M.C.A. in Japan. At present he is connected with the American Council of the Institute of Pacific Relations.

HALSEY. Miss Lila S. Halsey (PN) of Joshi Gakuin, Tokyo, has made satisfactory recovery from an operation performed on November 25.

JORGENSEN. Mr. Arthur Jorgensen (YMCA) sailed for India by the N. Y. K. boat "Suwa Maru" on December 12. While in India Mr. Jorgensen will attend the Quadrennial World's Conference of the Y.M.C.A. to be held at Mysore from January 2 to 10. He expects to return to Japan about March 1.

POWLES. The many friends of Mr. and Mrs. P. S. C. Powles (MSCC) rejoice with them in the brilliant success of their two sons, Cyril and "Billy" who gained first and third places in the McGill University, Montreal, Entrance Scholarship examination. This is all the more pleasing since they received their entire pre High School education at their home in Takata.

